MAKING LIFE COUNT

EUGENE C. FOSTER

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MAKING LIFE COUNT

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COUNT

BY EUGENE C. FOSTER

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FOREWORD

WHAT IS SUCCESS?

EVERY right-thinking person, looking forward in life, wants to be successful. It is a normal and noble ambition.

But a great many young people have very hazy ideas about success. What is meant by this term? Is it measured by the money one makes, or by fame, or by power, or by great inventions? What is success?

Almost without thinking about it we begin to search out a definition for success by thinking of people who have been successful. Yet here, again, we find difficulty in reaching a clear conclusion. I think of several rich men whose wealth was world-famous. Were they successful? I think of painters, sculptors, musicians, preachers, statesmen, whose names to-day are household words, but some of whom died penniless. Were they successful?

Was Jesus successful? How are we to measure his life? He preached to people, and he healed people, it is true; the crowds followed him; he is the most talked-of personality in the world to-day.

But he suffered a death of terrible ignominy on the cross, and his friends fled and left him. Shall we say that he was successful?

Suppose we venture two or three statements and see just how far you can agree with what we say.

1. Success isn't necessarily measured by the possession or lack of either power or fame or riches. A person may be successful even though he be poor or rich, unknown or famous, a man with little power or a man who leads the multitudes. Success, then, isn't dependent upon possession or lack of possession.

2. Success isn't necessarily evident to the successful man or to those who are about him at any given time. Sometimes success is clearly evident at stages of a man's life; in other cases years have had to elapse before a man's life became rated as successful. That suggests that the judgment of people who are nearest to the man is not always a safe guide as to whether the man is successful or not.

3. Many persons mistake partial success for full success. In this book we are talking about successful lives, not parts of lives. A man may be rich, or much talked about, and not live a successful life as a whole.

With these suggestions before us, I am going to ask you to think of several definitions of success which I have heard, and decide for yourself whether any one of them appeals to you or not, and why. Or, can you give a better definition of success than any one of these? Here are some:

1. "Success is getting what you go after."
2. "A man is successful when he overcomes obstacles."
3. "A man is successful when he makes the most of himself."
4. "A man is successful when he does something better than any one has ever done it before."
5. "A man is successful when he leaves the world better and richer than he found it."

The purpose of the chapters which follow is to help define success in terms of vigorous, forceful life, and to help those who read them to make genuine success their life goal. To do this, it will be necessary to discover what elements enter into success and what avenues open up for its expression.

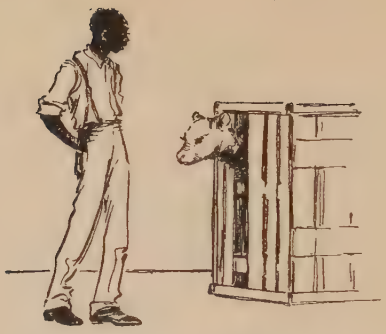
So, now, the book itself!

THE AUTHOR.

CHAPTER 1

WHAT DO I NEED TO SUCCEED?

"The elevator to success is not running—take the stairs."



"SHE'S DONE CHAWED HER TAG."

A Purpose and a Progressive Plan

Time through order may be won.
—*Goethe.*

BOOKER T. WASHINGTON used to tell the story of a calf that was shipped by express and which finally turned up at a certain railroad station in the South and there remained for the greater part of a day. A colored helper at the station was told to go out and ascertain where the calf was expected to go. He came back with this summary: "She don't know wha she's goin'. She's done chawed her tag."

Look about you and you will find that the world has a plentiful supply of individuals who are as uncertain of their destination as was the calf.

At sea a boat which is drifting about, abandoned, taken this way and that by the ocean currents, is called a derelict. There are many boys and girls who are candidates for the designation of derelict. And I do not now use the term with reference to outcast men and women but merely to drifters.

The sailboat could take but one course—that before the wind—if it were not for the rudder. But the rudder enables the steersman to go to what port he will. True, he may not always sail

in a direct line to his destination, but his general course will be toward his chosen port.

As you start out on a life of achievement you are not unlike the sailboat in many particulars. You will not always have a favorable wind. In the section which follows on Determination you will see, I am sure, that you need not give up because the wind is from the wrong quarter; in the later section on Sacrifice I have pointed out that you may sacrifice your own ease and comfort in the process of making the boat obey your will.

Here may I make clear that just as the sailor "tacks about" to reach the distant haven, going now in this direction and now in that, so will the young person take first one course and then another, if necessary, provided these several "tacks" all lead toward the chosen port.

Have you a great, dominating purpose in your life? I do not mean a general purpose—a mere determination to succeed. That is not enough. When Abraham Lincoln as a young man visited a slave market and saw human beings auctioned off to the highest bidder, he resolved, "If I ever get a chance to hit that thing, I'll hit it hard." How far do you suppose that became a dominating motive in his life?

Look into the boyhood stories of successful men

and you will find that some of the greatest of their achievements were conceived early in life. Have the great life-needs gripped you? Is there a place out there in the big world conflict which you plan to occupy? As a matter of interest, take a piece of paper and write it down, now. See what that purpose looks like when it is put down in words; make sure that your aim is well-defined.

"But I do not have such an aim," will be the reply of some thoughtful young person. Then the purpose of this book is to help you to find one. For, mind you, it is possible that you really do have such an aim, but have not yet been able to define it clearly. I am not discussing now the choice of a life-work; that will come later. I am rather asking you to choose the kind of life you expect to live, and to set your sails toward that goal.

It is essential to have a purpose in life before you can go far toward success.

As to the plan for carrying out that purpose, I have but little to say now. That will develop in later chapters. But that this plan shall be progressive is perfectly clear. Does each day find you a little further on toward the goal you have set for yourself? As I have already indicated, this plan may be altered from time to time, as

necessary, providing we work toward the accomplishment of the purpose in view. But the individual who changes about from one thing to another, with no clear purpose in view, is a mere drifter. Do you know who is the first one to be laid off when positions are scarce? who is the one who most frequently gets into financial difficulties? who is the man who comes most frequently to old age with no way to meet its needs? It is the drifter, the man who has always filled in, the man who when asked what he can do always answers "Anything"—and means "Nothing."

One of the first things to accomplish in making a plan for life is to begin to develop traits of character that will never be effaced. The training which one gets in doing well everything that is done is invaluable.

> I can do all things well,—
> Some things better,—
> One thing best.

I made a little article of wood yesterday for my home. The under side of one of the boards needed a bit of sandpaper. But I found myself saying, "What's the use? It's underneath—no one will see it." Then it occurred to me that a

careful workman would sandpaper that under side, and I couldn't afford to do anything carelessly. For my own sake, if not for the looks or usefulness of the article itself, I had to sandpaper that piece of wood.

Nothing is trifling in setting up our plan of life. Everything counts. That which appears to be the little thing of to-day often will become the great thing of to-morrow.

Your plan needs to teach you, among other things, the value of time. Edison, working out of hours to learn telegraphy, gave promise of the great Edison who would be the untiring worker in the interest of modern invention. Many an education has been secured in the time wasted by others. Conservation of time is a part of the education for success; any plan which does not include this factor as a part of the training is inadequate.

The plan for your future is not a matter for later consideration. You are laying that plan now. Are you prompt or tardy at school or at work? Are you careful or careless in the daily tasks? Are you careful with money or are you a spendthrift? Are you cultivating the art of approaching others and the graces of relationship, or are you boorish? These are your character-

making hours and days. Your present plan of life is a prophecy of your future.

The life-plan of a Christian will, assuredly, take God into account. Indeed, I hope that we shall discover that the ascertaining of God's plan for one's life should form the first step in all that we do.

Determination

"A man went down to Panama
Where many a man had died,
To slit the sliding mountains
And lift the eternal tide.
A man stood up in Panama
And the mountains stood aside."

"Nothing but Omnipotence can stand in the way of a determined man!"

The biographer of Henry Clay Trumbull states that when the latter was a very young man some one uttered the above sentence in his presence and that it made a profound impression on his life. Those who knew Dr. Trumbull personally can bear testimony to the fact that the element of determination played a great part in his life.

What do we mean by determination? Is it a quality which is found in some lives and is miss-

ing from others? If one does not possess this element of determination, is it possible to acquire it? These are interesting questions.

Determination is the quality which causes a person to stick by a task until it is accomplished, regardless of obstacles. I will talk with you in a later chapter as to the character of obstacles we may meet; just here, let us find out all that we can about this matter of determination.

One of the greatest of living Americans is Theodore Roosevelt. All men, regardless of political affiliation, will admit his qualities of greatness. As a young man he was sickly, and there were many among his friends who were certain that he would not live to maturity. A man lacking in determination might easily have given up and allowed himself to sicken and die. But young Roosevelt didn't give up so easily. He went to a Western ranch and there fought his way to health; and the vigor of his manhood, seldom interrupted by illness, attests to the thoroughness of his effort.

At a time when the cause of the North needed all the encouragement that it could get, General Grant assured President Lincoln of his determination in these words: "I will fight it out on this line if it takes all summer." A less determined man would have been defeated.

There is no more sure index of failure than the constant use of "I can't." "The king is the man who can."

Determination is largely a habit of mind. Many a battle is lost before it is fought. He is whipped who thinks he's whipped. "He can who thinks he can."

On the other hand, this mental attitude must be supplemented by action.

I knew a basket-ball player who found that he frequently failed to "make" the basket when he threw the ball from a position on the right-hand side of the court. He said "I can do that, and I will." So he went to the court for practise day after day; not only for the practise with the other fellows, when the game lent fun to it all, but for weary hours, time after time. He threw that ball from different positions on the right-hand side of the court until he became almost sure of his aim. And many a game was won because of his special skill.

He won his battle first in his mental determination to win; then he won it by actual, hard training.

"That girl will never make the team," said a coach in a well-known young women's college, when speaking about an aspirant for the basket-

ball team. "Why?" the coach was asked. "The girl seems to play a good game." "Wait a minute," said the coach; and sure enough, when a play a little harder than usual was required the girl lost confidence and failed. She lacked the determination which would carry her over the testing-point.

One of the most thrilling stories in history is that of the twelve spies who were sent to look over the land of Palestine before the people of Israel "went up to possess it." Ten spies saw giants and walled cities, and gave up; two spies saw the same giants and the same walled cities, but they said, "We can do it." They had confidence in God and in themselves. They had the determination to win, and did win.

The whole play is being enacted to-day, right before your eyes and mine. At school, in the shop, in the store, on the playground, wherever we may be, we see on one side the person who gives up easily and on the other the one who says, "Come on, we can do it."

"Somebody said that it couldn't be done,
But he with a chuckle replied
That maybe it couldn't, but he would be one
Who wouldn't say so till he'd tried.

So he buckled right in, with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

"Somebody scoffed: 'Oh, you'll never do that;
At least no one ever has done it.'
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it;
With the lift of his chin and a bit of a grin,
Without any doubting or quibbling;
He started to sing as he tackled the thing
That couldn't be done, and he did it.

"There are thousands to tell you it cannot be done,
There are thousands who prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you;
But just buckle in with a bit of a grin,
Then take your coat off and go to it;
Just start in to sing as you tackle the thing
That 'cannot be done,' and you'll do it."

Out of the great world war have come innumerable incidents of unconquerable determination illustrating the fact that the man who possesses this quality is never defeated. You and I need to catch this spirit for the achievements of our daily lives. It will help us to think back over to-day or yesterday, and ask ourselves the questions,

"In what did I fail, when I might have succeeded? How far did the lack of determination play a part?"

There is no little thing, where determination is not at stake. To let anything go, because it is apparently trifling, may be the beginning of failure. Some one makes an engagement to meet a friend at a given hour. It becomes difficult to do so, but it can be done by effort. "Well, never mind," says one; "he can wait." But another makes the effort, and keeps the appointment. It is good training of the will-power, and helps to establish the habit of determination.

If you find yourself weak in determination what can you do to correct the fault? If you get the significance of the statement just made that in this matter there are no trifles, you will go a long way toward winning this battle. Suppose, for instance, we begin at once to see what can be done, starting to-day. Here is a task that you have undertaken. It is getting difficult. Your habit has been to drop a thing when it gets hard, or get out of it in the easiest way. If now you will face it, smilingly and courageously, and see it through to a successful finish, you will have one battle won to your credit. Then proceed to the next and the next. You know what tasks should be carried

through in your own life for which you need this determination.

The acquisition of determination will come through the minor tasks, the seeming trifles. Only as we win out here will we be prepared for larger things. I have an obligation, such as a letter to be written. Personal convenience says, "Put it off." Obligation says, "Do it now." What I do, in a score of situations like this in a commonplace day, will decide whether or not I am building into my character the element of determination. To-day and to-morrow may be the most important days in my life, for they may go far to decide this momentous question for me.

A Willingness to Sacrifice

Self-denial is the essence of heroism.

—*Emerson.*

The Hon. Charles E. Hughes, then governor of the state of New York, said to a group of students one day: "I commend your choice. You have decided to build some things into your life at the expense of some other things that might be put on the outside of your life. Many a young man has put the price of a suit of clothes into his education, and gone with poorer clothes."

In other words Governor Hughes said, in substance: "If you have this, you cannot have that." Success is costly. He who hesitates to pay its price should not seek to attain it. It is a principle of life too frequently forgotten.

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

Two young men came to a certain college some years ago, both of them of Irish-American parentage. Their clothes were shabby. They were not found often among the social gatherings of students. Finally, some one asked: "Where do they take their meals?" No one could answer. They were not to be found at any of the boarding-clubs on the campus. Some one started a quiet investigation and found that these two fellows were living on the scantiest meals possible, made up of bread and milk bought and taken to their rooms. Other men were living in luxury at the same moment.

Twenty-five years have elapsed, and it is now possible to look back over the roll of the class that entered as freshmen that year. Some re-

markable biographies may be written. Noteworthy is the fact that among the conspicuous successes are the two young Irishmen who thought the acquisition of an education worth all it cost in sacrifice; and conspicuous among the failures are two other men whose wealth made all such sacrifice unnecessary.

Life is made up of choices. Every hour brings us to a fork in the road. More often than not success lies ahead on the road of sacrifice; the easy road, with every wish gratified, brings little of real attainment.

Wilfred Grenfell, graduating from Cambridge, stood at the forks of the road. Down one road there beckoned a medical practise among the prominent families of England. It was an alluring prospect. Down the other road, in the shadowy distance, there were the outstretched hands of the neglected fisher-folk of the long Labrador coast.

Which would you have chosen?

Grenfell turned his back on the opportunity to mingle with England's great, and chose the path of service on the storm-bound, rocky Labrador coast.

To-day Grenfell is known the world around for his sacrificial service and for the good he has ac-

complished. We can only conjecture, but it is a reasonable question to ask whether Doctor Grenfell, physician to the wealthy and honored families of England, would ever have been known outside a comparatively small circle.

Here is an older boy who dreams of being successful in his chosen line. He realizes that a college course will be an essential. He is now at work, making good wages. But right here is the test. His wages are so good that he is unwilling to forego the income for the privations attendant upon the struggle to get through college; and, on the other hand, he is unwilling to make the necessary sacrifices to save even the money he is now so easily making. To him success is too costly; he is unwilling to pay the price. There are thousands like him.

Here is a girl who dreams of a successful career in the line of her life choice. But she has friends—many friends. Social life is attractive, and she yields to its lure. She would like to achieve her ambition, but—one needs go no further in the study of her prospect of success. It is clear that she is unwilling to pay the price which success demands.

Among the ranks of the thousands upon thousands of young people who have left school and

gone to work are many who long to step out of the routine of daily tasks, with little or no prospect of advancement ahead, and place themselves in the line of successful achievement. But the cost is great. It will call for night study, or correspondence classes, or perhaps, it will call for a return to school or college. It may call for several years in an apprentice school, with decreased income. In any case it will be evident that success comes by way of special training. Many who read these paragraphs will be face to face with the eternal question, Am I willing to pay the price of success?

How are you answering that question now, in the daily course of your life?

The question may frequently be put in this form: Is future success worth present sacrifice? As an older boy I regarded with a good deal of envy a friend of equal age who stopped school and very quickly earned the very generous sum, in those days, of fifteen dollars a week. Why should I struggle along at school, while money in that amount could be so easily earned? About a year ago, after an interval of over a quarter of a century, I found this former acquaintance of mine, a heavy, dull-looking man, running an elevator; he was receiving eighteen dollars a week.

In the discussion of determination I pointed out the fact that this element may be incorporated in one's life by the acts of to-day and to-morrow. So here I would point out that sacrifice, as an element in character-building, is a thing for immediate practise—not an ideal for the future. Let me illustrate. I know a young man who is fully determined to secure a college course. His mind is made up. It will call for sacrifice—and some day when the time comes, he will make that sacrifice. But will he? I doubt it. He is making no sacrifice to-day; therefore I doubt his ability and willingness to make sacrifice in the future.

How easy it is to say, "Of course all you say is true, and some day I will meet the test." What you will do some day in meeting tests is determined very largely by what you are doing now in meeting like tests. Your present actions are the most accurate prophecies of your future course.

If you are at school, how much sacrifice are you making to secure an education? In many an instance about the only sacrifices that are being made are those made by father and mother.

If you are at work, which price are you now paying for future success? What investments in interest-bearing bonds that will mature twenty

years hence? For investments may be made as truly in bonds which bear interest in future achievement as those which bring dividends in cash.

Have you ever figured out the value, in results not measurable by money value, of a half hour a day of careful reading? How many good books do you suppose you could easily read in the next twenty years at the rate of a half hour of time investment each day? There are thousands of men and women who will tell you that the whole course of life was changed by a single stimulating book.

How easy it is to step in and drop five cents at the soda-water counter, forgetting that five cents is the interest, at five per cent., on a dollar for a year. The richest man in the world has but one formula for others who wish to become rich; it is, "Save your pennies."

For most of us time is our principal capital. We have little chance to decide how to invest large sums of money. But the boy in a factory has time to invest—more time probably than the man who employs him. It is with our use of time that we must reckon. Shall it be spent with nothing to show for it, or shall it be invested with a thought toward future dividends? Shall it be used up for present satisfaction, or stored for future enjoy-

ment? Shall time be frittered away, or, at a price of present sacrifice, garnered for the day of our greater need and our larger enjoyment?

It would not be possible to think of the life of Jesus Christ without at the same time thinking of sacrifice. He "took up" his cross; he didn't try to do his work in some easier way. In some measure I am sure each successful life will have sacrifice in it.

"CAPITALIZE YOUR MINUTES."

CHAPTER 2

HOW FAR IS EDUCATION A FACTOR?

The end and aim of all education is the development of character. —*Francis W. Parker.*

Some Plain Facts

Each man stamps his value on himself.
—*Schiller.*

IS education necessary to real success? Does education pay?

Now, mind you, there is a better reason for securing an education than merely the money-earning reason; but, after all, we have a right to ask ourselves, as we look out over life, whether this or that will pay or not—in dollars or in other rewards. So, let us apply this test to education. Does it pay to stay in school?

Here is a boy just getting through grammar or grade school, and he is thinking about quitting. "I cannot see any good reason why I should go through high school," he says, quite frankly.

"How would you feel about it if I offered to pay you ten dollars a day for each day you spend in high school?" I ask him.

How do you think he will answer? Ten dollars a day, seventy dollars a week (for I will pay for Saturdays and Sundays as well), three thousand, six hundred and fifty dollars a year. Fairly good pay just for staying in high school, isn't it?

"But what right have you to make such an

offer?'' asks this boy. ''There isn't anybody who is going to pay a boy ten dollars a day just for going to school.''

So I will have to prove my case. Well, here are the facts.

Long before the great war changed the values of things so much a careful study was made of the earning capacity of the uneducated and of the educated man.

In twenty-five years the high school graduate earned an average of a dollar a day more than the grammar or grade school graduate. This would mean, in twenty-five years, a total of seven thousand, five hundred dollars to the advantage of the high school graduate. But four years in high school means less than seven hundred and fifty days at school. Was I justified in offering you ten dollars a day if you would stay in high school? Besides, there are all the years beyond the first twenty-five of your active work on which I figured.

Records on the value of education have been recently secured in the American cantonments. These records prove again what all industrial experience has been proving—that every added year of education is an added insurance of success.

Every man entering the cantonment fills out

a personal blank, showing his education, occupation, the various positions he has held, and the salary he has received. In this way the army officials are able to select skilled men for any special line. In one camp it was found that scarcely one man in a thousand who had not finished high school or its equivalent had achieved success. The men with little education had changed positions frequently and in a haphazard way. On the other hand, a man with a good education was holding a good position and, further, had a continuity of purpose running all through his early history.

But I have only been talking about a high school education. Beyond this is the college course, and beyond that still is the university course.

I take up a volume of *Who's Who in America,* and I read that the first requirement in order that a person's name shall be entered there is that the person shall have done some marked or extraordinary thing which causes the public to be interested in that particular individual; the other group is made up of men and women who hold some public or otherwise distinguished office. Immediately the question arises in my mind, Who are these men and women? How far has education played a part in their lives?

I know you will be interested in learning that

seventy-one per cent. of the men and women had educational advantages above the high school or secondary school grades; and seventeen per cent. additional received the equivalent of a high school education. We note, therefore, that eighty-eight per cent. of those listed in this book of selected names went beyond the grade or grammar school. Less than one half of one per cent. were "self-taught."

Suppose we read that fact in another way. Do you have an ambition, some day, to have your name mentioned in a future edition of *Who's Who?* If you do, your chances of arriving there are nearly nine times as great if you go on through college than if you stop at the end of the average twelfth grade.

Here is a little table compiled from a bulletin arranged by Professor A. C. Ellis and published by the Department of Education. It is a further study of the book *Who's Who in America.* There are 8,000 names in the edition referred to (1900).

31 are from about five million people without education.

808 are from about thirty-three million with common school education.

1,245 are from about two million with high school education.

5,768 are from about one million with college training.

We must realize that many of these men had something besides education to help them, such as industry, sobriety, and the dominating power of great spiritual forces. I cannot discuss that fully here. But the results speak fairly clearly in favor of an education, do they not?

Would you rather have the chance represented by a ratio of 31 to 5,000,000 or the chance represented by the ratio of 5,768 to 1,000,000?

The Key to Closed Doors

One of the best effects of thorough intellectual training is a knowledge of one's own capacities.

—*Alexander Bain.*

Suppose I should say to you, as you go out into life, something like this:

"There are many opportunities for success in life, but they lie behind closed doors,—closed and tightly locked. I have here a magic key. It will fit many of these doors. Take this key and use it."

If I should say that to you, and you knew I was quite sincere, would you take the key?

"Would I take it!" some keen boy replies. And

he laughs heartily at the thought that he would ever hesitate for a moment.

But I mean quite fully just what I say in that which appears to be an Arabian Night's dream. There is a key to many doors otherwise closed. That key is education. Let me show you some doors that it will unlock.

Here is a boy interested in electricity. At home he is always busy with electrical apparatus. He starts with an electric door-bell, or runs an electric engine or other form of motor. He gets interested in wireless telegraphy, and perhaps makes a set of apparatus for himself. He likes it all so well that he decides that he wants to be an electrical engineer.

Where can he start, and how far can he go? The minute he gets beyond the mere use of well-known apparatus he is lost. There are great laws to be understood; mathematics must be mastered, physics and chemistry studied, properties of metals and stress of materials and a score of other subjects to be brought within range for his use. In other words, he must acquire an education or the door to the profession of electrical engineer will remain closed.

Without education he may achieve some measure of success, if he has peculiar skill, but the edu-

cated man almost certainly will catch up to him and pass him and leave him in a subordinate position.

Have you heard of Dr. Alexis C. Carrel? Read where you will about marvels of surgery in connection with the great and terrible world war and you will hear about the Carrel system of deep irrigation for wounds. At the same time you will hear about his equally well-known wife. She is his partner in all his marvelous surgical exploits. How many of these wonderful doors of opportunity would have opened to this man and wife had they not been highly educated?

Let us be clear as to what is the real function of education. Many young people get an idea that an educated man is one who has amassed a great amount of knowledge. Now it is quite true that educated people do acquire knowledge; but that is not the chief value of education. If I am well educated I have learned how to acquire knowledge—and that is vastly more important than the mere getting of information.

It is in this respect that education becomes the key with which to open otherwise closed doors. This is easily proved.

The Panama Canal was waiting to be built. It had been started and then left unfinished for

years. Why? One of the principal reasons was the fact that the death-rate of those who tried to work upon the canal had been so great. At one time it was said that every tie on the railroad there represented a life lost. Now the canal must be built; world-wide interests demanded it. It became a question of making the Canal Zone habitable for men. How could this be done and who should do it? Trained investigators from the medical world, working in conjunction with the United States engineers, solved the problem and made the Canal Zone a safer place to live in than many of our great cities. Men brought to this problem keen minds, trained by long years of special education, and they were able to enter this otherwise closed door.

We marvel at the sum total of human knowledge, and yet how little we really know and how much may yet be discovered! Who shall make this knowledge available for our use? Only the trained mind is equal to the task.

In the realm of the professions it is evident that the best education obtainable is necessary to win success.

Here and there a man rises to the very top and we discover that he has not the kind of an education which he would get at the school or

college. How much greater might he have been had he had the training of a good education! On the other hand, we must not assume that he is necessarily an uneducated man. Talk with him, and you will usually find that he has secured a wide and varied education in spite of his lack of schooling.

"But," says some one, "I don't intend to enter the professions. I am going in for business or for a commercial career. A man need not be educated to be a successful merchant."

But I do not agree with that statement. An uneducated man may succeed in business, I will freely admit, but not as well as if he were educated. Of course, I am talking about the right kind of an education. Merely going to high school or to college does not necessarily mean securing an education.

The educated man will be a better merchant if he has scientific knowledge of the manufacture of his wares, and knows the countries from which his raw materials come or to which his finished products go. He cannot be too well informed. Every avenue of information which is open to him will add to his ability in his business career.

And so, whatever your course in life, education is the master-key which will open doors almost

universally. Do not misunderstand me; education isn't the only requirement. But it is one requirement, among many, which is well-nigh imperative. If the scales are nearly balanced between success and failure, education is frequently the determining factor for success.

The educated man need never stop growing mentally; the uneducated man may have limitations. Every door of widening knowledge which the educated man enters brings him new opportunities and the possibility of new achievements.

At the present moment the mechanics and artisans are highly paid in the field of labor. The good mechanic may command almost unheard-of wages as compared with other years. He may be earning more money than the average professional man, trained by years of study. The older boy frequently receives a man's wages, and that without much training in his trade. The thoughtless may say: Where is the value of an educated man?

There are two answers to this. One is, that we are in abnormal times, and wage adjustments will be quickly made when normal times return. The other is even more significant. Suppose wages do remain high. There is always going to be the job just ahead—that of foreman, or superintend-

ent, or member of the firm. Because I can earn six or seven dollars a day where once I earned three dollars, shall I be content to stop growing? Happily, human nature will assert itself, and whatever the present or future wage, a genuine ambition will spur some on to greater achievement.

Here again, is the place where a real education is a key to that difficult door just ahead—the door to promotion. Given two mechanics of equal skill, the better educated of the two has an advantage which will count heavily in his favor when it comes to advancement. Superintendents are made out of foremen; and many a superintendent becomes the head of the firm. The larger the position such a man fills the more must he move among educated men; it is only natural to suppose that his superior education will enable him to rise faster in his chosen work.

Making Life Richer

No capital earns such interest as personal culture.
—*Schiller.*

"I do not believe in a college education for the average man. He is better off without it."

The speaker was a business man whose wealth is carefully estimated to exceed twenty-five million dollars. He was addressing a large group of high school students. His words carried weight. He was a living example of the degree of success which can come to a man who has had little educational advantage.

It is worth while, however, to go a little deeper into the discussion. In the first place, he had surrounded himself in his business with a group of college-trained men. He was wise enough to supplement his own lack by the advantages which they brought to him. When this became known, his statement had little influence on those who heard it.

But there is another aspect of this discussion which I now want you to think about with me for a little while. This many-times-a-millionaire has now retired. Why shouldn't he? He has lived a busy life—why not take it easy now? So he thought; but now he finds himself the most unhappy man in his community. Why? He has money enough, certainly. He can indulge his every whim—but wait; can he? That is exactly what makes him unhappy. He has set out now, after the busy, hustling years, to enjoy life—but in what way?

He can read, of course, but read what? The daily newspapers, and magazines, and some kinds of books. But beyond that the book world is closed to him. He has never learned how to read in the larger sense.

He can buy pictures if he wants to,—some of the most famous pictures in the world may become his. But what if they do? He has no capacity to enjoy them. He has had no training in the appreciation of art.

As to music, he is in about the same fix. He likes music, within a certain range, but the musical world, away out there, is all but closed to him. As to poetry, he has but limited capacity for enjoyment beyond that of a simple rhyme.

What is the matter with this man? He is uneducated, that is all—but it is quite enough. He has declared against a college education because he has only measured the value in dollars and cents, and even there the case is against him. But he has overlooked its cultural side; he has failed to discover the fact that education enriches life; how could he make the discovery, without education?

I have drawn a faithful picture from life. It seems extreme, but it is nearer the truth for many a man than we suspect. Here and there a man

rises above his limitations and acquires the ability to appreciate the great world about him in spite of few educational advantages in earlier years. But such a man is educated even though he lacks a school education; he proves it by his ability to enjoy life in its richer aspects.

I have tried to picture the actual money value of an education, and I have tried as faithfully to show its power in the realm of business or the professions. I want now to dismiss these claims from our minds, and say in all frankness that education is worth while even though it never yields a cent of money or an iota of like advantage in the work of life. It would even be worth while though it made one poorer in money and less rich in some other form of achievement.

Two men look out on life to-day from about the same position. To one it is just life, dull and drab; he sees nothing beyond the surface. He sees the colors of the rainbow, but has no dream of the unexplored world of light beyond the violet and the red. The stars are shining spots in the heavens. The sun is high or low, clear or beclouded. He reads, "The heavens declare the glory of God; and the firmament showeth his handiwork," and it is meaningless to him. Imagination is dormant or dead. He sees what he sees,

and hears what he hears; the horizon of his world is measured by his senses.

To the other man, who looks out in the same world, the capacity for understanding and enjoyment is limitless. Every stone cries out with the story of the centuries. He hears all the sounds from the guttural note of the frog to the cricket's chirp, and then pauses in wonder and amazement at the possibilities of the sound-world beyond the range of human hearing.

This man reads his morning newspaper with the history of the nations as a background; he talks with his children eagerly, because he knows something of child psychology. Every act is enriched with understanding. He can let his fancy play in any direction, for he has an imagination that has been taught to use its wings.

Business, sometimes prosy and commonplace, has greater interest by his larger insight. And when he seeks relief in recreation, the whole wide world is his. He need not have a dollar with which to buy a book; the book treasures of the world are upon the open library shelves.

Education, for this man, has multiplied his centers of interest. The uneducated and unskilled laborer lives his life in a little round of events; he cannot emerge from the groove, because the

world outside is strange and unreal to him. At the other extreme is the highly educated man whose interests are wide and varied, because he understands.

Somewhere in this great range of human achievement you will be found as the years go by. But where? Will your interests be few, because of the limitations of your mental capacity, or will they be increasingly multiplied as you broaden your life by study? In which direction is your life now tending?

When I speak of education I do not think of a hard, cold amassing of scientific facts; neither do I think of the development of a critical or an analytical mind which is always using the surgeon's scalpel. It is possible to be educated, in one sense, and yet secure little enrichment of life. I hope you and I may avoid any such mistake as that. Indeed, any education which causes one to become narrow in his sympathies is falsely named.

I am thinking of that kind of education which broadens our sympathies as well as our understanding, and which multiplies our human contacts as well as increases our centers of interest. A single foreign language will add greatly to the widening of our view-point; to know how to use

the microscope or the telescope will open new worlds to us.

Let me now add another word of deep conviction on this matter of education. Every older boy and girl who thinks of life in its fulness expects to marry and to set up a home. Into that home children will probably come. As the father or mother of these children will you, by your course in the intervening years, endow them with a receptive mind and keen intellect? Will you, as they grow older, be able to lead them in the development of their intellectual life, or at least keep abreast with them? Will the family life in your home have the atmosphere of the home of education and culture, or will it be commonplace, with an exceedingly limited range of discussion and interest?

These are the years in which you will answer the question, Shall I be able to lead my children in intellectual development? To-day and to-morrow and the other days before you are married will determine the educational foundation you are laying for adequate parenthood in this direction. Untold thousands have realized the truth of all this after it has been too late to remedy it fully. I am telling you in advance; you need not make this mistake. It is equally true that your own

educational advantages now will lay a foundation for the interest of your children in education later.

It is evident that these years in which you are now living are the foundation-laying years. In the light of this fact school or college, night school, or continuation course, looms large with its potentiality of future enlargement of life. Will you be content with a smaller life if it is possible for you to have a larger one? Will you be content to be less useful if it lies within you to be more useful? It is from this standpoint that I appeal for a man's or a woman's life to be equipped for its best service, and without doubt the most important single element of such equipment is education.

The mind is one of the most wonderful of God's endowments. A Christian, above all others, should develop his mind to its fullest capacity.

CHAPTER 3

WHAT ABOUT DIFFICULTIES?

"So nigh is grandeur to our dust,
So near is God to man;
When Duty whispers, low, Thou must,
The youth replies, I can."

"ONE AND ALL ADMITTED THAT THEY HAD FOUND TITIAN'S SUCCESSOR."

The Joy of Obstacles

When you can't remove an obstacle, plow around it.
—*Lincoln.*

ONE day I met a high school girl and asked her about her studies. She was enthusiastic, but tempered her account somewhat by saying, "But Latin is so hard!"

"Isn't that fine?" I said.

She looked at me in wonderment, and said, very courteously, that she failed to see that there was anything particularly delightful about a study being hard.

"But suppose they were all easy," I replied. "How insipid and uninteresting it would all be! How little we would learn to try out our powers. What flabby muscles of determination we would have!"

Then we talked it over, and I pictured the joy of accomplishment when the road runs up hill. I grew enthusiastic, and her face began to glow. As she left me, she said, "I think I understand. I am glad I have some hard studies." The years have brought honors in scholarship to this girl, and long after this conversation she told me, with a smile, "I am careful to select at least one very

hard study in my course—a study that others fear to take."

It is all so simple that I wonder any words are needed in argument. The muscle of my arm will only grow powerful with use. If I never give it hard work to do, it will quickly become flabby. If I give it no work to do, I may find my arm hanging limp and lifeless by my side.

Every power of your being is comparable to that muscle. Used, it will increase; left idle, it will atrophy. It will pay to look up that word "atrophy" in the dictionary and get its full meaning.

This is the use of obstacles—that they may be overcome. They are the triers-out of our powers. The eagle's wing would beat uselessly were it not for the air-resistance; this enables the eagle to rise. The ground resists the turning of the wheel, but because of that resistance the vehicle moves forward.

When the Mississippi River formed sand-bars at its mouth, so that only half the depth needed by great ships was available, many engineers threw up their hands and said, "Too bad, but we cannot do anything." But Captain Eads built jetties, and made the river cut out its own deep channel. The obstacle was turned to advantage.

Jacopo Robusti was the son of a Venetian dyer. His soul reveled in the multicolored sunsets which he viewed from his father's dye-shop, and he spent odd moments drawing pictures upon the walls of the shop. A woman of the ruling class had sent some fabrics to be dyed, and her official inspector came to see how well the work progressed.

"Oh, ho," said he. "A gay shop you have here. And who is the merry painter?"

Whereupon Jacopo's father apologized for the "defaced" walls.

But the inspector insisted that the work was well done, and offered to see that the boy had instruction. And—wonder of wonders—the little dyer was apprenticed to the great Titian of Cadore.

Here was the opportunity of his life! But after a short time, the pupil, Robusti, was dismissed by the great artist—with no word of explanation. Then came ten years of struggle for recognition; but out of the struggle came success. Later Titian died, and people asked, "Who will take his place?" Many answered, "No one. There is none other."

Then some one suggested Tintoretto (for Jacopo was then called "The Little Dyer" because of his father's trade). So the critics of Venice gathered about the works of the dyer's

son. And one and all admitted that they had found Titian's successor. Then came commissions for his work throughout the land—and fame!

Would Tintoretto have reached the pinnacle of fame had he remained a pupil of Titian, with his work always considered not quite as good as that of the master? How much did the ten years of struggle have to do with making him Titian's rightful successor?

How far would the football squad get if the coach depended entirely on easy plays in practise? Does the pitcher get his skill by pitching only easy balls which require no effort? Does the tennis champion make sure of the critical moment in the close game by seeking easy opponents in his practise games?

Accomplishment by way of obstacles is the rule of life. Ability to do is bought at the price of doing. The accomplishment of the difficult is achieved by those who never stop because of obstacles.

Helen Keller will ever be an inspiration to countless thousands of young people. If her life accomplished nothing else, this would be its sufficient achievement. Deaf and blind and dumb, yet she is a graduate of Radcliffe College, a par-

ticipant in many of the activities dear to other girls, an author and social worker. Have obstacles deterred her?

Really and quite frankly now, suppose we set down the obstacles which you and I face to-day—the things which stand between us and the success we so much crave; let us list them all, omitting none. Now, in a column opposite to this list, let us put the three words which tell the obstacles which Helen Keller faced—deaf, blind, dumb. How does our list compare with that? But Helen Keller, with no such obstacles, with the other faculties which other girls have—would she have achieved as she has? Or, like many another girl, would she have sighed at each difficult task which confronted her, and then have given up, defeated?

Paul, the greatest of all Christian teachers save Christ himself, believed that difficulties in the Christian life were to be welcomed, for in writing his letter to the Philippians, he said: "I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel."

Are there a lot of hills to climb just ahead? And do you sometimes wish for the level road instead? Well, remember that it is only by way of the hill road that we come to the place where the

world stretches out before us; and, besides, those who know best say that we can walk farther in a hilly country than on the level.

A healthy man is said to be one who, when he sees a road, wants to walk it, and when he sees a hill, wants to climb it. I wonder if a healthy ambition to success may be measured by the degree to which you and I, when we see a task, want to do it, and by the welcome we give to the task that is hard.

Poverty and Wealth

Do good with what thou hast or it will do thee no good.
—*William Penn.*

"I want to be successful of course; but what kind of a chance have I got?"

It was a boy of sixteen who said this, and he was sincere in his question. He had left school early, and every cent he was earning now was needed to help support the family. He did seem to have a pretty poor chance, after all—if you are willing to take surface appearances. But I thought of other boys,—scores, hundreds, thousands of other boys, who had no "chance" but made one! When one knows of these other boys,

he doesn't care to talk about the chance to succeed that a fellow already has; he begins to ask how far this matter is in the boy's own hands.

Suppose we listen to a roll-call for a few minutes.

James Watt, about nineteen years of age, walked the streets of London in search of work, then agreed to pay a hundred dollars a year to be taught the watchmaker's trade. He earned the fee and his living by doing odd jobs in the morning before the shop opened. In later life came dire poverty and the loss of his wife. But James Watt invented the steam-engine, and after struggle came wealth and fame.

Horace Greeley, in a lonely, plain house among the hills of New Hampshire, had access to twenty books in his own home. He borrowed books for miles around and read them all. He lived, as a boy up to fourteen, in extreme poverty. His father said that Horace would "never know more than enough to come in when it rains," but his mother believed in him. At fourteen he began his experiences as a printer. Laughed at for his poor clothes, he would say, "I guess I'd better wear my old clothes than run in debt for new ones!" New York City became his goal, and thither he went, walking part way. Here began years of struggle.

But Horace Greeley founded the New York *Tribune,* served a period in Congress, and became one of the leading men of the nation. His name stands out as one of the great men of the world.

George W. Childs, at one time the owner of the *Public Ledger,* of Philadelphia, and a princely man in every way, started his work in a bookstore in his chosen city at the age of fourteen, with his earnings as his only source of income.

Garibaldi, the liberator of Italy, was the son of a poor sailor. Thorwaldsen, world-famous as a sculptor, was the son of a poor wood-carver, and struggled against poverty and dread of want as he studied for nine years in Rome.

The list is interminable. George Peabody, the merchant-prince; Michael Faraday, scientist; Jean Paul Richter, novelist; Ole Bull, violinist; Abraham Lincoln, emancipator—in every walk of life you will find the names of great men who began in literal poverty.

Nor need we look to history only for these examples. All about us in public life to-day are men whose early struggles were with poverty. In the circles of friendship in which we move, perhaps in our own homes, we meet men to whom poverty was not an insurmountable obstacle.

There is no clearer conviction for the young

man who looks out on life than this: poverty need not be an obstacle to success. Indeed, as one reads the lives of men everywhere who have succeeded in spite of poverty, there comes the question whether poverty is not after all a real friend.

Certainly the struggle to succeed in spite of poverty, to get the things we seek at a tremendous cost of endeavor, is a great training; and the lessons we learn in this hard school of experience take their place among our most valued possessions.

Poverty is no final bar to success. The boy who is defeated by poverty would probably be defeated anyway. The girl who gives up because she is poor would probably give up even if she were not poor.

"But suppose I have some one else dependent upon me; isn't poverty a handicap then?" some one asks. I have seen such heroism just at this point that I want to answer with great care. Young people will read this who seem hopelessly handicapped in the struggle for success because of obligations to those nearest to them which must be met—obligations which they rightfully insist on meeting gladly. Shall these young people set laudable ambition aside and be content with mediocre lives because of these immediate demands?

There is but one answer. Plainly put, it is this: We get what we want if only we want it enough. The world is full of examples of men and women who have risen above difficulties that would have defeated less hardy souls. And just there is the point of it all. One is willing to pay the cost of personal poverty and succeed in spite of it; another must pay a higher cost still, must provide for others at great personal loss and yet rise above limitations. These heroes of sacrifice are everywhere about us. It can be done.

Do riches ever become a handicap? Everybody admits that poverty makes the struggle hard. And while we struggle, we're very likely to believe that all our struggle might be ended by our becoming rich.

Well, I am more afraid of riches than of poverty. If I could choose for a boy I would choose poverty as a round in the ladder of success. If he were rich, I would be afraid he would not learn to overcome obstacles. But boys have come up out of riches to success, as well as out of poverty. Here, again, it can be done.

But always, I believe, there must be the training-school of struggle. I am thinking just now of an illustrious man of the present time, Theodore Roosevelt, whom I have mentioned pre-

viously. He was not poor; rather he came of a family of means. There came early into his life, however, the struggle against ill health. This was his challenge. He met it, and became robust. Perhaps here he learned how to win in spite of obstacles.

Riches need not be a handicap. They may be used as a tremendous lever toward the winning of success. Many have so used wealth. The possession of money opens the doors of opportunity, when rightly appreciated.

But let me say it again very clearly. If the struggle against poverty is not present, some other struggle must be substituted. Success comes by way of struggle.

Are There Any Real Hindrances?

Every noble work is at first impossible.
—*Carlyle.*

"But," says some one, "you have not mentioned my difficulty yet. I can see how others might succeed with their limitations, but my case is much harder."

If that sentence is found on your lips, I can quickly mention your difficulty—and it may not be

what you think it is. It is not this or that hindrance or limitation; it is the attitude of your own mind. For I am confident that others who have been worse off than you, with the same difficulty which looms so large in your mind, have succeeded. What you need is not the removal of your peculiar hindrance but a new attitude of mind.

Benjamin Harris Brewster was a familiar sight in the streets and in the courts of Philadelphia in the early eighties. Once seen, he will never be forgotten. Dressed in the mode of half a century ago, with pleated bosom shirt and frilled cuffs, he was a striking and unusual figure. But his face was badly disfigured. As a young man he risked his life to save his sister from death by fire and he received severe burns about the head which left him marked for life. To many a young man this would have been a final discouragement, but Brewster set his face toward success and achieved it. He became attorney-general of the United States. He was noted as a pleader, and those who heard him say that his eloquence caused one to forget his facial appearance.

It is a well-known fact that nature frequently compensates in one direction for what is lacking in others. A blind man is often especially keen of hearing. Perhaps the hearing sense is developed

by its extra use. He has in him the stuff of a hero who says, "If I am limited in this, I am not in that. I will do that better than any one else."

One man is defeated by difficulty; another capitalizes it. Our seeming hindrance is often our avenue of opportunity. Sir Isaac Newton had to leave Cambridge in the middle of the term because of the prevalence of the plague. Here was disappointment that would have been defeat for some. But young Newton, while sitting in an orchard trying to make new adjustments of his life, noticed an apple fall from a tree, and is now credited with giving to the world the law of gravitation.

"These illustrations prove that many discoveries are accidents, and are not the result of careful and thorough work," I hear some one say. But I cannot agree with that statement. It is true that many great discoveries do seemingly come by accident, but it is noticeable that they come to the people who are at work in some definite pursuit. And the great fact remains that these men and women have had gumption enough to turn their present failures into future successes.

Disraeli's maiden speech in the House of Commons was in such a poor style and was delivered with such extravagant gestures that it excited

ridicule. He suddenly stopped and said, "I shall sit down, but the time is coming when you will hear me." And the time did come when all England listened when he spoke as Prime Minister.

Robert Louis Stevenson made a place for himself in the world as a writer whose works will live long, although he was practically an invalid at the age of thirty-one.

What, then, is a real obstacle? When is a young person justified in saying, "I would have succeeded if it had not been for—"? The stories of men's lives lead us to believe that every seeming obstacle has been overcome by some one. You and I are hardly justified in assuming that we are altogether different from others, are we?

There are real hindrances, though, which may defeat us. Let me give you a secret with reference to them: These are within us, rather than outside of us. Lack of purpose, laziness, indecision, insincerity, impurity, a life without any place for God in it—these are the things which defeat. But these are within reach of our own power; we may make ourselves over new in matters of this kind.

"Make ourselves," did I say? Well, not quite that. But we may help to make ourselves over new. It is here where the great dominating life

of Christ looms up as an example; here where the will of Christ for a life at its best counts for the new life within us.

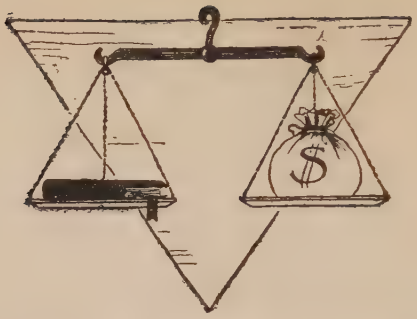
Let me say it again and say it plainly: The life plan which does not take God and his purpose into account is a poor plan at best. Perhaps, after all, the first step in it all is to find out his plan for me. How else can I plan my life aright? "God and one are a majority." There can be no insurmountable obstacles to such a partnership.

CHAPTER 4

WHAT ABOUT AMBITION?

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

—*Longfellow.*



"THERE ARE CERTAIN BROAD QUESTIONS WITH REFERENCE TO MONEY-GETTING."

Is Ambition Right or Wrong?

Hitch your wagon to a star.
—*Emerson.*

"TO be content with what we have but not with what we are" is a little sentiment that has faced me every day for many years. I wonder if there is a suggestion in that phrase worthy of our consideration.

Ambition to make the most of one's self may be either right or wrong. It depends upon the motive back of that ambition. A selfish motive engenders selfish ambition, which can never be right. An unselfish motive tends toward an unselfish ambition, and this is in the right direction. For the Christian man or woman there is a step back of this question of ambition. The older boy or girl who seeks to link his or her life with the great onward march of the kingdom of God needs to discern this step very clearly. If at the very outset your life is dedicated to the carrying forward of God's will in the world, you have no choice but to be ambitious in order to be at your best every hour of your life. Now I am not talking about young people who are going to be

ministers or missionaries. I will talk about them later.

The Will of God and a Man's Life-Work is an excellent book by H. B. Wright, which has been studied by many thousands of college students and others. In it he quotes the famous sermon by Horace Bushnell on "Every Man's Life a Plan of God." Here is the suggestion I want to bring home to you. Have you found out what God wants you to do? Are you doing it? Then you can afford to be ambitious without limitation. If you and I are playing the part that God wants us to take in this world, we must surely play it to the best of our ability.

Now I know that there are young people who have not come to clear convictions as to whether they are in the place in which God wants them or not; and yet they are dominated by Christian motive. One purpose of this book is to help such young people to find God's will for them. In the meantime let us study this question of ambition a little further.

The desire to achieve success is certainly God-given; but the methods of securing success commonly used are not always so clearly of divine origin.

I run a race with nine others; there is a prize

to be won, and only the winner gets that prize. On the other hand, I join with nine others to run a race in a certain time, and every one who accomplishes this will receive a reward. In the first instance I achieve success at the expense of others; if I win they must of necessity lose. In the second case I achieve success by overcoming my own limitations; each one of us who does this receives a reward.

Shall the objects of my ambition be achieved at the expense of others or shall they be obtained in triumph over my own limitations?

Is not this a fair test of Christian ambition? There need be no limitation as to what I set out to do in the way of personal achievement so long as my course lies along the way of my own improvement. When we get into the realm of achieving at the expense of others' misfortunes, we are in danger.

First, then, I have the task of finding the place that God has for me in the world, and then of fitting myself to fill that place to the very best of my ability.

As in other matters you and I are in danger here of waiting for the time when ambition shall stir us to some great endeavor. Ambition is a matter of daily life, or else it has but little place

in life. To let life drift from day to day waiting for the time when ambition shall assert itself is a prophecy of failure.

Ambition has been the spur of every great life. The stories of the boyhood and girlhood ambitions of men and women who have risen to places of prominence are abundant on every side. They yield certain conclusions, when studied:

1. Ambition that is worth while is persistent. It is not seriously affected by difficulties. Indeed, a real ambition uses obstacles as stepping-stones to higher achievements.

2. True ambition is patient; there is no thought of the immediate consummation of desire. If the thing we want is worth having, it is worth waiting for.

3. True ambition is unselfish. It spurs me on to be my best, not that I may gain but that others may be enriched.

Ambition of this kind is worthy of a Christian.

Are you lacking in ambition? There can be little ahead for you. To be content both with what we have and what we are is a dead-level of existence from which none rise to places of conspicuous service.

Is there a way to spur on ambition? Personally I believe that you and I have a place in God's

world to fill and that he is looking to us to do our parts; this conviction will be the greatest possible incentive to us to be at our best. There is no one else who can fully take your place; you have been endowed with a distinctive personality.

The reading of good books in which the lives of other men are portrayed is a fine stimulus. An increased sense of our relations to others and of our obligations to our fellows—the social consciousness—should make every right thinking young man or young woman ambitious in the best and most stimulating ways.

Shall we indulge our ambitions by visions of what we want to be? Professor Groves, of New Hampshire State College, points out the difference between real visions and day-dreams. In the day-dreams you and I disregard all obstacles. We want to be rich—behold we are rich, fabulously rich. The difficulties in the way of getting rich are swept aside. And now that we are rich, we spend our money as we will. Even though we spend this money, in our day-dream, in a wholly unselfish way, this process of indulging our fancy is costly. But the vision of achievement, where all the obstacles are recognized but where we rise above them by dint of effort, the vision which sends us out to do better work because we have

seen the possibilities ahead of us—this vision is constructive and helpful.

Do you have visions or day-dreams? If the latter, they postpone your real achievement.

If we have right ambitions, need we be so very particular as to how we achieve them? It is the old question. Is one justified in doing evil that good may come? The answer is extremely simple and clear. No right ambition will ever justify a wrong course in its accomplishment.

How far may a thoroughly sane and wholesome ambition be achieved at another's expense? Never at another's expense unless that other is willingly sharing in its sacrifices and will share in its rewards. The young man who sacrifices his wife and his family to secure the object of his ambition is thoroughly selfish and small-minded.

Ambition in which Christ has a vital part is safe; any other may be cheap and tawdry.

Is It Right to Make Money?

> The love of money is a root of all kinds of evil.
> 1 *Timothy* 6.10.

The ambition to be money-makers has captured the boys and girls of the North American conti-

nent as it has no other young people in the world. Careers are considered constantly from the standpoint of their money-yielding value. We have taught our young people to ask, on almost every occasion, What is there in it?

The great war is doing a good deal to correct this. The boys of Canada and the United States who have left all and have gone to the trenches, and the girls who have enlisted in army service at home or abroad, have long since dismissed from their minds any thought of personal gain. The lesson of true patriotism is doing much to place money values where they belong.

But we should be exceedingly careful not to underestimate the value of money. To want to possess money may be as pure a motive as can be found. It is right to want to make money and to have money, provided certain principles are borne in mind. And these, by the way, are principles based on the Christian view-point.

Money, like our very faculties themselves, is a valuable servant but a hard master. Money-making may be right and good so long as it has a subordinate place in our lives. It can never be good when it becomes master. I believe that is a fair inclusive test both of the making of money and the keeping of it after it is made.

Money-making as a means to an end is fine; as an end it is misery personified. Money dedicated to service is an asset; money which demands service from us for the rest of life is a tremendous liability.

As you enter the activities of life there are certain broad questions with reference to money-getting and the use of money which will need to be settled in your own mind. For instance, how far should your energies be turned over to the making of money? Is it possible for a man to be honestly rich? Where are you to draw the line between honest money-getting and the dishonest variety? I believe we can get help on this matter.

I know a young man who definitely decided, while in high school, that he would give his life to a form of Christian work. When he got to college, and as he found work of various kinds in the vacation seasons, he discovered that he had unusual ability as a money-maker. Every enterprise to which he gave his attention seemed to become profitable. He had a peculiar genius in this direction and he worked hard and wisely to put it to use.

As the college course drew to a close, he found himself face to face with a very real question.

Should he abide by his plan to make Christian work his life effort, or should he enter business with his undoubted business talents and make money to give to Christian causes, at the same time giving freely of his own time to Christian work?

What would you have done, under the same circumstances?

When a question like this arises, one needs to be sure he sees very clearly all the points involved. It is easy, for instance, to be confused in one's own mind about the real motive that lies back of the decision. The love of money is a very insidious influence. It is possible that desire to possess money may masquerade as a worthier motive.

The young man decided to enter business. Whether he decided wisely or not only time can fully tell. There are two points in favor of his decision. In the first place, he promptly threw himself unselfishly into the service of his church when he returned from college—an investment which all too few college graduates make. In the second place, he quickly showed a desire to use the money he made wisely. He was thrifty, wise in his investments for the future, and yet generous in all good causes even to the point of sacrifice. These were good signs. Had he failed in either

particular I would have felt that he had been lured from the life of Christian service to a life of mere money-getting simply because he had found the matter of getting money to be in his line.

There are many difficulties to solve when we get into the study of investment and speculation. Some of our money-getting by way of speculation is purely gambling. Does any one really believe that this is right? Legitimate investment is wise and right. Many a fortune has been built up on the basis of wise investment. But speculation of a certain kind is full of danger.

Here is a boy who finds that a certain article is much desired by his mates at school or in the shop; he takes his own money, invests in a stock, and sells the article at a reasonable and fair profit. That surely is a legitimate transaction. Here are two boys who toss a coin to decide which one shall pay for the game, or the street-car fare, or the ice-cream soda. Here the element of chance is converted to gambling uses. There is no return for labor or judgment invested. Winning money or anything else by bet is a similar practise. Wherever you can put your finger on this element of chance you have the essentials of a gambling enterprise, and some of it passes under the name of regular business.

It is not a difficult question to answer. Is this enterprise one in which I am seeking to convert my time and energy and brain power into money, or am I trying to get something for nothing, depending mainly upon the element of chance? If the latter, it is a dangerous game for any one who wants to make life count.

In money-making there is another element lost sight of all too frequently. Am I getting this money in a way that brings distress to others? Have I a right, as a business man, to acquire untold wealth, while the people who work for me suffer in poverty?

This is one of the greatest and most pressing questions of the day. Our young people should be thinking this through carefully. If your aim in life includes money-getting, you will have to face it. There are some kinds of business which a Christian man cannot enter. They are the kinds where money returns are coined out of the distress of other people. For your own clear thinking I would suggest that you discuss this question with some one. Can you and others agree on at least three or four types of business of this character?

But even in legitimate business the question will surely come up. Can you get richer while

your employees get poorer—or possibly live only by struggle—and still be a Christian? Mind, I do not plead that your investment of better training and money and unlimited energy shall yield "fifty-fifty" with the limited training, less money, and limited hours of some of your employees. Is there not a safe way to guard this, however? Does not the profit-sharing basis, equitably worked out, make for justice and equity?

There is a simple question in this matter of money-getting that you and I should always face squarely as we enter every enterprise: "Does this violate the rights of others?" You and I cannot afford to rise, in power or money, at the expense of misery to others.

These are every-day questions, not great questions waiting for future decision. I know a man who needed some work done at his house and who found an artisan who was out of work, with his family in great need. He gave this artisan work at about half the usual wage. The workman had no choice in the matter; his children were hungry. Did the man who did the hiring do right? You will find many all about you who will claim that business success justifies such gains as this; that a man must take advantage of opportunities which come to him if he is to succeed. You will find

even in these days some who will say, in practise if not in spoken words, that it doesn't matter how you get rich if you use your money in a right way after you get it.

But you and I are thinking of the Christian way of getting and of using money. When we apply the test of Christ's ideals we are seldom in doubt as to what is right and what is wrong.

It helps me to remember that I do not "own" the money in my possession. It is entrusted to me. I hold it merely as a steward. I will account for its use. The richest, fullest lives of men and women I have ever known have been dominated by this sense of Christian stewardship.

What Are Christian Vocations?

> He most lives
> Who thinks most, feels the noblest, acts the best.
> Life's but a means unto an end; that end
> Beginning, mean, and end to all things,—God.
> —*Philip James Bailey.*

Just at the time that many young people make a clear decision to live as nearly as possible as Jesus Christ lived they are facing the question of their life-work. I have known older boys to make this Christian decision and then puzzle a

great deal over the question of their already chosen work.

There is also a question which bothers some of these young people even before they make the Christian decision. I know, because they have talked it over with me very frankly. It is this: "If I become a Christian, must I give up my plan to be a lawyer (or something else) and become a minister, or enter some other form of Christian work?"

These are puzzling questions. May I help you to get the right answer? Suppose we try to find out what may be classed as a Christian life-work, one in which a Christian may properly engage.

In the first place, I want to remind you of what we have just been discussing in earlier sections of this chapter. Let me summarize: As a Christian, you will not want to choose a vocation from purely selfish motives, without regard to the rights and needs of others. Choosing a life-work is a bigger thing than your own selfish interest. Your place in the world may have a very important bearing on a great many lives besides your own.

It is safe to say that any life-work for you is right, measured by the Christian standard, which brings you to the place of your highest usefulness. If this is our test, it is evident that a

great many young men will not be called to the ministry, and a great many young women will not be asked to devote their lives to whole-time Christian callings. This is evident, because many of these young people would not be at their best in these vocations.

It is equally true that many young men and young women will be called to whole-time Christian callings. Perhaps you are one of these. I shall discuss this question in a later chapter.

Any honorable profession or trade or business may be regarded as Christian. Whether you are to be a physician or an engineer, a nurse or a teacher, becomes incidental to the bigger question whether or not you are to be Christian. Christian business men and women, physicians, nurses, teachers, clerks, artisans, and the whole galaxy of others are tremendously needed. They are just as much needed in their several lines as ministers and missionaries are needed.

We have no right to say that the ministry is a Christian vocation and the work of a mechanic or a clerk or a professional man is something else—or "secular" as we sometimes say. To the Christian nothing is secular. His whole life is committed to the service of God. How can anything involved in such a life be less than sacred?

Any honest life-work which counts for the enrichment of the world in real things may be Christian, therefore. There enters here the question of motive back of the life, and of goal ahead of the life. These determine the question of whether the chosen life-work is Christian or not.

No Christian, after having found his vocation, dare slight his work. A Christian workman should be a better workman than many of those about him; his Christian belief should yield this as a part of its fruit. To be a poor workman would cast discredit on Christianity.

It is true, of course, that some occupations offer larger opportunities for special types of Christian service than others. A young man who had shown marked ability in dealing with other young people had decided to study chemistry and make that his life-work. His pastor pleaded with him earnestly to enter the ministry. This pastor said: "A man who has shown the ability to handle other men which you have shown should not devote his life to handling chemicals." The young man persisted in his determination to study chemistry, but the experience of years proved that the pastor was right. The young man's life has been most successful in activities where he dealt with men rather than with things.

The person whose life is Christ-controlled, however, will make that life count wherever he may be. A young man who was engaged in Christian work wrote to an older man regarding the question of volunteering for service in the army. In his letter he said: "I hesitate so much to give up Christian work after my life has been planned in that direction." The reply from the older man included this sentence: "A man entering the army, even as a private, will have one of the most wonderful opportunities to do Christian work that it is possible to conceive of, an opportunity possessed, in some phases, by few men in the ministry."

Being a Christian, wherever you are and whatever you are doing, is the task of a real man or real woman.

It is true that a genuine effort to live a Christian life will bar some vocations, and will bar some practises common to every vocation. But, on the other hand, entrance into whole-time Christian callings doesn't guarantee your Christian character and conduct.

I would make it clear, then, that there is a wide range of selection for every Christian young man or young woman, and I believe that every Christian young man or woman, in selecting a life-work,

should give fair consideration to the very important question as to whether or not a whole-time Christian calling should claim attention.

All around us, happily, are stories of people who have lived stalwart Christian lives while they carried on business, did their professional work, served in the workshop, or on the train, or in the field, or in mighty construction feats, nursed the sick back to health, taught in the schoolroom, served behind the store counter, made homes for happy families, or lived their lives in one of a thousand other ways.

"You are the only Bible some one will read."

CHAPTER 5

WHAT ABOUT WHOLE-TIME CHRISTIAN CALLINGS?

"Press on, press on, nor doubt nor fear;
From age to age this voice shall cheer:
Whate'er may die or be forgot,
Work done for God, it dieth not."

"IF GOD NEEDS YOU MORE IN A REMOTE CORNER OF THE GLOBE THAN HE NEEDS YOU HERE, ARE YOU READY TO GO?"

The First Question to be Settled

"Jesus calls us, o'er the tumult
Of our life's wild, restless sea;
Day by day his sweet voice soundeth,
Saying, 'Christian, follow me.'"

SPURGEON was asked by a young man, "Do you think I had better enter the ministry?" and the great English preacher answered, "Not if you can avoid doing so."

What do you think Spurgeon meant by that? Was he afraid the young man would not make good, or did he really want to put him to a severe test? Probably, the latter. What Spurgeon meant to drive home to that young man was the fact that a man ought not to turn to the ministry for a life-work unless he was so clear about that being his great privilege, as well as duty, that he would be willing to put up with a great many discouragements and endure a great many sacrifices to carry out his decision.

What is the truth about Christian callings as a life-work? In the face of great opportunities in the world of every-day work, with all the allurements of possible financial success, is a young man justified in giving his whole life to Christian

work and should he from this receive his sole income?

As you face this question squarely there are several facts that ought to stand out clearly in your mind. Generally speaking you should not expect as large a financial return from a Christian calling, such as the ministry or its closely affiliated activities, as you have a right to expect from an equal amount of ability and effort in business or professional lines.

And yet, right here, I want to caution you to be fair in your study of this question. You have no right to compare the average paid Christian worker, as far as mere earnings go, with the outstanding successful business or professional man. We are told that more than ninety per cent. of men in business fail at some time or other in their business career. If you dedicate your life to making money you have no assurance that you will land among the successful ten per cent. instead of among the unsuccessful ninety. The man who is making a living in Christian work might have had a tremendous struggle in business or professional life.

Having put that fact out of the way, let me hasten to say that no young man has a right to give his life to a specific Christian effort with the

expectation of large money reward. His very motive in entering a Christian profession would be wrong, it would militate against his complete success, and he would probably be disappointed as to the results.

A young man, the son of a successful business man, once came to me to discuss the question of entering the secretaryship of the Young Men's Christian Association in the interest of boys. He had real capacity, and I would have been happy to see him enter the work. But I used Spurgeon's test and said, "Don't do it if you can possibly avoid it." I then told him frankly that automobiles and private yachts and some other things rated as luxuries which his father already had were not the usual accompaniments of this kind of work. "You must be prepared to reap your reward in terms other than money or the things that money will buy." Like a certain other young man, "He went away sorrowful." He was not willing to make that investment.

Now there should be no criticism of the young man who decides to live his Christian life as a workman in the shop, or as a man in business or in the professions, if he believes that to be his best way to serve the kingdom of God. That will be a manly decision and we should honor him for it.

If, however, he is satisfied that the place in which he ought to serve is in some Christian profession, he ought to be willing to make the investment and look for his reward in other terms than money.

The man who achieves even moderate success in Christian callings to-day is practically assured of a reasonable income, sufficient for the needs of his family, although he can usually expect few luxuries. There are some branches of Christian effort still seriously underpaid; but there are deprivations and times of scanty returns in many ordinary lines of life-work.

The Hon. John Wanamaker, great merchant and one-time Postmaster General, sat in a conference of Sunday-school superintendents. The leader was discussing "paid" superintendents. Mr. Wanamaker looked up and said: "You mean salaried, don't you? We are all paid—richly paid."

The compensations in whole-time Christian service are many. If our service is genuine and whole-hearted, and our motives are right, the greatest compensation will come in evidence all about us of changed lives. Whether we deal with boys and girls or with men and women, whether in speech from the pulpit or work among the men and women in other lines of effort, whether we

stay at home or go to foreign lands, there is, if our work is right, the constant testimony that other lives are better and richer because we live and serve.

I do not know how to estimate the value of that reward. It is useless to try to put a money equivalent over against it. I have no way by which I can convince a business man that the evidence I saw of the changed life of a boy yesterday is worth more to me than all the money that same business man will make this entire year—unless he has himself learned this by rich experience.

Nor can I prove that to you, as you look out in life. There is only one way to know what that reward really amounts to and that is to pass through the experience. You will have to balance these rewards over against each other and decide which is most attractive to you.

If you reach the conclusion that your life should be dedicated to Christian service, I am sure that you will find yourself at some time in an attitude of mind which has been the possession of many a Christian leader whose name stands out among the honored of men. You will dismiss the whole question of reward from your mind, and will be content to serve Christ in the place he wants you to be, whether rewards come or not. That is high

ground, but it is the plane on which many a Christian worker lives.

The Ministry at Home or Abroad

Heralds of Christ who bears the King's commands,
Immortal tidings in your mortal hands,
Pass on and carry swift the news ye bring,
Make straight, make straight the highway of the King.
—*Laura S. Copenhaver.*

I group these two because I want to discuss with you right here the question as to whether you shall enter the general profession of the Christian ministry, either for service at home or abroad.

Is a young man justified in choosing the ministry to-day as a life-work? "Doesn't the ministry offer a steadily declining opportunity?" I am asked. "Isn't it a fact," queries another, "that while the minister once occupied a very important place in the community, he no longer does so? Hasn't a broader general education, with many other changes in social and economic life, greatly curtailed his usefulness?"

To these questions I want to give one very short but very sure reply. There never was a finer opportunity for a man to serve his fellow men and

serve Christ than there is to-day in the Christian ministry. But your conception of the Christian ministry will largely determine your interpretation of this vocation after you enter it. If you think of the ministry as a small opportunity, greatly limited and circumscribed, I beg you not to consider it as a life-work.

As a Christian minister who rightly estimates his work you will have the opportunity to become a powerful force for good in the community in which you move. If you enjoy study, this profession will afford you reasonable opportunity to pursue it under happy auspices.

If you have a liking for public speech and possess aptitude in it, you will have abundant opportunity in this direction. You will be able, too, to enrich your own life by mingling with many different types of people. This should be one of your most valued compensations. If you are thinking of the Christian minister as one who draws apart from men, you are not thinking clearly of the days in which we live.

You will, if you are wise, be a man among men, sharing their joys and their sorrows, understanding fully, by real participation, the lives which they live. That you are, by common consent, set apart for the special purpose of contributing to

their spiritual well-being will in no wise remove you from the plane of their daily lives.

Besides your companionship with men and your fellowship with books, you will have opportunities, denied to many others, to be a part of the great onward movements of the world. If you do justice to your position, you will be called on in many cases to furnish leadership to these movements.

It will be no mean part of your life to weed out social and economic inconsistencies in the community in which you live. If you interpret Christ aright to men, you will help to solve the problems of relationship which loom large on the present horizon. There are mighty tasks ahead.

You will, unless you utterly fail, win men and women, boys and girls, to Christ. This you will do by public utterance and by private contact. Not only will you win them to Christian decision but you will set Christian tasks for them to do. Many a Christian minister has been chiefly remembered by the fact that he discovered and gave to the world some other Christian life that has changed the current of human events Godward. Could you have any finer reward than this?

Your return in salary, if the average of the field as a whole is taken, will be inadequate for many things you would like to do. But thousands

of other men in the ministry have lived on like salary, and have reared their children and sent them out into the world with good educations. Many of their children have left their mark in the world. Beyond the range of the average salary there is always the salary better than the average, and a few where the salary is exceptionally high.

Your return will be in rewards which cannot be measured by money values, if you are faithful to your trust. The knowledge that the men and women of your community are led to face life with larger courage and, through your ministrations, to find their way to right relationship with Jesus Christ will be your great and abiding compensation. If these things in themselves are not sufficient, you would do well not to seek this avenue of life-service.

As to your training for the ministry it should by all means have a finished college course as a minimum. There are great differences of opinion as to the value of the seminary, beyond the college course. Many contend strongly for it, others discount its value. If I were in the place of the boy deciding for these questions to-day, I would seek to get at least some portion or all of the seminary course; but I would count myself fortunate if I could have, either before my college

course, or between my college and seminary course, a year or two of very practical experience. As a matter of preference I would spend at least a portion of this time at manual labor in a mine or factory or other workshop. I would do this because I feel that the minister of the future must know the problems of the man who works with his hands. I would seek as well some definite business training that would enable me to be as keen for business methods in church matters as if I were in active business.

I have pointed out what I consider would be ideal as a training course for the ministry. A year in the active work of the Young Men's Christian Association or in the service of some Christian settlement would prove valuable.

All this I would seek to do whether I expected to fill the pulpit in the homeland or in distant lands across the seas as a missionary of the cross. But if I entered the ministry, I would feel that I ought to enter it with an open mind as to service in foreign lands, ready to go if I felt that my life would count most in missionary service. I have a conviction that every young man entering the Christian ministry should do so with the clear possibility in his mind that his services may be needed as a missionary.

And what of the call to the foreign missionary field? Was there ever a call more compelling? Can you read the story of Alexander Mackay in *Uganda's White Man of Work* without having your heart beat faster with the possibility of a life like that? Did Mackay have anything that you do not possess? If so, what was it?

Do the stories in *Servants of the King,* by Speer, thrill you? Have you given them a chance to call your life out into the large, for world-service? If God needs you more in a remote corner of the globe than he needs you here, are you ready to go?

That call to preach the gospel of Jesus Christ in places where little of such preaching has been heard, and to wait, possibly, years for evidences of tangible results, is a call for a man of vision and of resourcefulness. It is a place for heroic men. If in these times, heroism has been called for by the deeds of battle, will there not be an equal heroism for the times of peace, when the whole world will need to be adjusted to new conditions?

The foreign missionary field is full of opportunity. It is not a place for the majority. Here and there it will call for a man who is great enough for a great task. If you think you are such a man,

I would suggest that you place yourself in a position to learn the way to such service. Your own pastor will direct you.

I have discussed here the ministry as a preaching profession. There are many other forms of Christian work, and especially many forms of missionary work that do not call primarily for public preaching. These I shall discuss in the next section.

Let me repeat the caution with which I began this chapter: "Do not enter the Christian ministry if you can avoid it." But let me here add another caution, and give it all the emphasis in my power: "If you feel that you should enter the Christian ministry, that here is the place which God would have you fill, do not, under any circumstances, dare to refuse to assume this high privilege." I know of no man more unhappy than the one who for years has refused to heed God's will in this direction. If you belong to the great profession of the Christian ministry, you will be happy nowhere else.

Other Kinds of Christian Work

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift,
Shun not the struggle; face it; 'tis God's gift.
Be strong! Be strong!

—*Maltbie D. Babcock.*

You will remember that in this chapter we are discussing whole-time Christian callings. While we still have this in mind, we must constantly remind ourselves of what has been said in other chapters: that there are many kinds of work that are made Christian, in every sense of the word, by the motives and actions of those who are so engaged, even though they are not classified as whole-time Christian callings.

Here, however, we will continue to discuss those Christian callings which call for the investment of the entire time of the individual. We have looked into the work of the minister at home and abroad. There are many other kinds of work which should be considered along with the ministry.

There is an increasing demand for assistant pastors, both men and women. There are real opportunities in this kind of work; the limita-

tions are due more or less to personality. To be an assistant pastor whose chief duty is to take assignments which are disagreeable to the pastor is not a particularly inviting occupation. On the other hand, the young man who becomes assistant pastor and who is possessed with the idea that he can preach better than his senior is sure to find himself in an uncomfortable position.

There are real places for virile men and women in the increasing number of positions opening up to the assistant pastor. When a young woman is so designated, her work may range all the way from that of a mere office clerk to the responsibility of church visitor or of superintendent of young people's work or the work of religious education. The young man has a range quite as wide.

There are occasions and circumstances which justify a young man in his preparation for the ministry to serve for a time as an assistant pastor. I would not always advise this course.

The position of director of religious education for a local church opens up a profession of importance. Either a man or woman may be chosen for this work. It is important to know at the outset that the position is what the name implies, and that it is not some other position with the larger name attached. To occupy this position

creditably one should have a college education, supplemented by the broadest possible experience in Sunday-school and young people's work, and enriched by special studies in psychology and pedagogy where possible. The position usually pays a good salary, for it is almost always attached to a church which carries a fairly large budget.

The Young Men's Christian Association offers increasing opportunities for the right kind of young men in its many varieties of secretaryship. In general the college graduate is strongly preferred, and many prospective secretaries among college graduates are urged to take a partial or entire course at one of the two Association colleges. An alternative to the latter is sometimes offered in what is known as the Fellowship Plan, in which a college graduate is placed at a local Association for at least a year, on a living salary only. The activities in this period of training give him a chance to discover whether he likes the work or not and the experienced Association secretaries, with whom he comes in contact, have an opportunity to study him.

The Association secretaryship, rightly understood, offers an unusual opportunity for Christian service. The young man who is attracted to this

work primarily because of the opportunities it offers to bring Jesus Christ into the lives of boys and men may well give it consideration. If this work is merely attractive to you from some other standpoint than its spiritual emphasis, you should not consider it.

Unlimited opportunities are offered for the placing of the right kind of men. The work is so varied that a young man with almost any particular talents can find a place in it. The salaries paid are sufficient to enable a man to live in fair comfort, but practically never in luxury.

The Young Women's Christian Association offers a like opportunity for the placing of young women in its secretarial ranks. This work is expanding very rapidly and the need for young women as secretaries will doubtless greatly increase in the coming years. Strong emphasis is placed on the girl with a college training or its equivalent. Provision is made for a two year training course taken partly in practical work of a local Association and partly at the National Training School. There are other courses ranging from the brief season at the summer school to the entire course at the National Training School. But the girl must bring the evidence of a trained mind, or the promise of a mind that may be

trained, if she is to find real opportunity in this work.

For the girl who has capacity, sympathy, and understanding, these Association secretaryships offer unusual opportunities. The spirit of service and positive spiritual conviction must be present here, as in the work for young men and boys, else the work itself will be a drudgery and little less than a sham.

The Sunday-school specialist is very much in demand these days. I refer now to the man or woman who is capable of serving an entire community in its Sunday-school needs. The denominational specialist, the city, county, or state secretary of Sunday-school work, the specialist in work with boys or work with girls, or in any one of the designated grades, all find their work happily in the Sunday-school field. The salary paid for such service is moderate. If one is able to command pay for public speaking, or from the writing of articles or books, the usual income accruing for similar work in other fields may then be expected.

For young women there are many places open in the various church orders of the deaconess type. Rare opportunities are offered here for the woman who seeks to serve, particularly in the field

of the sick and needy, or among children. Each denominational headquarters will furnish information about these types of service. As a rule, the salary barely covers living expenses.

Secretaryships in local federated church movements are becoming more numerous in recent years, and there are many who believe that these will rapidly multiply. There is an opportunity here for the man of deep spiritual purpose, who believes in the church and its message, and who has the capacity to organize smoothly and thoroughly. Unless you have been proved to be a good organizer, I would not advise you to enter this field. The salaries usually compare favorably with salaries paid in the ministry or in the Association secretaryship.

In the foreign mission fields, there are great varieties of work for both men and women. Those calling for the greatest number are doubtless the teaching positions and the occupation of medical missionary. A person with proved teaching ability and dominated by the missionary spirit may live a life of rich usefulness in this field. The young man or young woman who qualifies as a physician or a nurse and who is attracted by the opportunities in mission lands may live a life of unusual helpfulness.

There are many varied lines of lay activity in foreign missionary service. A recent number of the *Student Volunteer Bulletin* lists, among others: director of athletics for a school or college; many branches of teaching service in high and normal schools and colleges; instructors in domestic science, kindergarten, music, and other branches of special training; stenographers and other clerical helpers; every possible variety of medical specialist and nurse; and there are calls for the architect, builder, farmer, printer, and many others. It is safe to say that, whatever your specialty, you can be placed in the foreign missionary field if you have the requirements for that work of high privilege.

In every case there is the dual call for ability in a particular line and for that almost indefinable but vitally important element which we call "missionary spirit." Without both of these qualifications the missionary field should not be considered. With both, every young person so endowed should give earnest consideration to these calls, placing himself in the hands of God for his undoubted leading.

I have mentioned a few of the main lines of distinctively Christian effort outside of the ministry of the pulpit. If you have talent which you wish

to dedicate wholly and unreservedly to the work of bringing in the kingdom of God, you will find no difficulty in discovering a place where that talent may be used. But be assured of this—there is no place in it for any half-hearted service or sham dedication.

NOTE.—SUGGESTIONS FOR SECURING INFORMATION CONCERNING VARIOUS FORMS OF CHRISTIAN SERVICE.

The ministry, educational-directorship, deaconess, or other church service.—For full information relating to these fields of activity, including all forms of home and foreign missionary work, you should communicate directly with the responsible persons in your own denomination. Your pastor can direct you to the proper person.

Organized Sunday-school work.—This refers to the leadership among the Sunday-schools of a community, city, county, or state. Inquiry should be made at the Sunday-school headquarters of your own church about work among schools of any one denomination; in regard to interdenominational Sunday-school work, a letter directed to the International Sunday-school Association, Mallers Building, Chicago, will bring the desired information.

There are two general books which can be fully

recommended: Dr. John R. Mott, *Future Leadership of the Church,* price, 50 cents; *Claims and Opportunities of the Ministry,* Dr. John R. Mott, editor, price 50 cents. Either may be secured from the Association Press, 347 Madison Avenue, New York.

The Student Volunteer Movement, 25 Madison Avenue, New York City, will furnish full information regarding foreign missionary service.

The secretaryship of the Young Women's Christian Association.—You can secure, without charge, a pamphlet entitled *A Field of Service for Women,* by writing to the Secretarial Department, Young Women's Christian Association, 600 Lexington Avenue, New York.

The secretaryship of the Young Men's Christian Association.—Full information may be had by addressing the Secretarial Bureau, International Young Men's Christian Association, 347 Madison Avenue, New York. Two books will give extended information: *The Secretaryship of the Young Men's Christian Association—A Significant Calling,* price, 25 cents; C. H. Ober, *The Association Secretaryship,* price, 75 cents. Either book may be secured from the Association Press, 347 Madison Avenue, New York.

CHAPTER 6

HOW SHALL I FIND MY LIFE-WORK?

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom:
Of all who live, I am the one by whom
This work may be done in my own way."

Then shall I see 'tis not too great nor small
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest
Because I know for me my work is best.

—Henry Van Dyke.

"TO BE SCRUPULOUSLY CAREFUL TO KEEP YOUR BODY IN FINE PHYSICAL CONDITION."

Main Considerations

There is a tide in the affairs of men,
Which, taken at the flood leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.

—*Shakespeare.*

"BUT how shall I really find out what I am best fitted for?"

This is a question almost universally asked by thoughtful young people. I have no infallible formula; if I had I would surely hide it from you, lest you find it too easily. In the process of searching out your place in life you will need to test your powers and analyze the content of your own mind and heart. There are a few questions which insistently come up to be answered. I make no effort to put them in the order in which they must be considered, as each takes first place in some circumstances.

1. Will you give your life to a whole-time Christian activity, or will you dedicate some other field of work to the cause of Christ, and spend your effort in being all that a Christian ought to be in that line of activity?

2. If you decide that the whole-time Christian vocation is not your field, you will then need to

face the question of the general line of effort to which you will connect yourself. Shall it be (1) as an artisan, one who works with skilled hands as well as trained brain, in the field, or shop, or factory, or (2) as a business man or woman in some form of commercial life, or (3) as a professional man or woman?

As to the question raised in 1, I need say no more here. In chapters five and six I have placed this matter squarely before you, and have discussed these fields of activity.

When one comes to question 2, I want to point out that, in a broad way, the great world of activities may be classified under these three heads. You will ask yourself these questions:

Will I find my place of greatest usefulness among the men and women who make things and who make of the shop and factory and open field a work-place dedicated to the purposes of God? Of course, the work-bench is often the stepping-stone to business and to the professions. Many a merchant or manufacturer began his course at the work-bench. Many a mechanical engineer spent his first years in the machine-shop.

Will the commercial life, business in one form or another, claim my attention?

Will I enter one of the professions—engineer-

ing, law, medicine—or any one of the other occupations in this general group?

This is a very general classification, and is intended to be merely suggestive. It will help if you can see your way to select one of these larger groupings. It will be a step toward the solution of your problem.

In years gone by many boys and girls have chosen not to enter the ranks of artisans because of a feeling that business or professional life was considered more desirable or in a better class. Happily this prejudice is rapidly wearing away. The skilled mechanic is more and more reaping the reward of his labors in wages earned. There is a real danger that both men and women at work in manufacturing pursuits will be content with a certain attainment and stop growing. There are always a certain number of positions which have in them the possibility of growth into larger responsibility, broader service, and greater pay. Young people who enter this general field of work should seek thoughtfully to prepare themselves constantly for the "job ahead."

The commercial field is unlimited in its possibilities and its rewards. One may enter it as a clerk in retail or wholesale establishments, as an office employee such as a stenographer, as a stock-

room clerk, or at any point in the processes of manufacture. It is impossible here to enumerate the lines of business adventure open to the energetic young man or young woman. Other books will give you this information in full.

Is the commercial field an attractive one to enter? Does it promise well? Here as elsewhere success is the reward of aptitude and industry. There is no easy road to affluence. It will be well to remember that the men of wealth in the community, the captains of industry, are exceptions. There is a lure of the business world which is based on these exceptional achievements.

On the other hand, aptitude and industry give promise of fair returns in every avenue of business. There is always a place for the man or woman whose work is better or whose interest in the work is greater than the average.

There are many who think that success may more easily be achieved in either of the above groups than in the group of the professions, because of the long period of training required to become a professional worker. They lose sight of the fact that whether one works with the hands or enters business there is usually a long period of apprenticeship, even though it may not be called by that name.

Many of the professions are seriously overcrowded in the lower ranks during normal times. It is only as one rises above the average that elbow-room is won. The fact that a certain profession is so crowded need not necessarily deter one from entering it, if the grit to stick to it and succeed is present.

The question of one's aptitude in any given line should be a large factor in deciding these broad, general questions. It ought not to be very difficult to reach an early conclusion. There is many a skilled mechanic who has little aptitude for business; it would be a mistake to spoil a good mechanic to make a poor business man. There is many a business man who would make a bungling physician. Equally true it is that many a man is successful in professional lines who never would have had the elements which make up a skilled mechanic. Aptitude, in a general way, may be determined readily.

How far should one's personal preference enter into this choice? Is it wise to undertake a work in which one has undoubted skill, even if it is distasteful? My own feeling is that the element of contentment is one which plays a large part in success. To be unhappy is not consistent with the largest measure of successful achievement. It is

usually possible to make a choice of a life-work which is a wise one, viewed from many angles, and which brings happiness and contentment as well. The very fact that you are clear in your own mind that you are in your right place will go a long way toward insuring contentment.

There will be in any life-work chosen some things that you do not like. If you are seeking to find a vocation free from these, you will be disappointed. Though you may be heart and soul in love with your chosen work, it will have its disagreeable but necessary tasks.

I have heard a physician say, "I will do all I can to discourage my son from becoming a physician." And I have heard a printer say, "No printing trade for my boy if I can help it." In each case the man was dwelling on the unpleasant side of his work and failed to consider all that was delightful and encouraging.

The choice may be guided by likes and dislikes, and aptitude, as shown in the possession of certain talents, will play its part. But life will only be made to count in any chosen line when the spirit of achievement shall cause us to rise above the smaller things and shall urge us forward to the successful performance of the task to which we have set our hands.

Making the Final Decision

In spite of the stares of the wise and the world's derision
Dare travel the star-blazed road, dare follow the vision.
—*Edwin Markham.*

The preliminary decision as to which of the three broad groups one finds specially attractive should lead us to the final decision on the particular life-work choice.

In each of the three main groups is a wide variety of occupations; nor is any group wholly separate from the others. Let me illustrate this briefly.

A young man may take a medical course and discover that he has marked mechanical ability which will lead him into the field of mechanical invention within the sphere of the medical profession.

A young woman may be skilled in the mechanics of the textile industry and discover that she has talents in designing which will justify her painstaking preparation for that work, thus adding greatly to her ability and scope.

A lawyer may discover that his greatest skill is in executive direction and may become the head of

a business enterprise in which his legal knowledge will find large use.

The place in which a young man finds himself in industry is frequently the result of seemingly accidental factors. He may be at work in a machine-shop because he had a friend in the shop who told him of an opening, or because the best wages were obtainable in that industry at the time he sought a place. The girl may be a stenographer because the high school which she attended offered that course, and economic conditions at home required that she become a wage-earner.

To all young people who hold positions selected in this hit-or-miss manner I make the plea for a prompt study of the whole vocational question.

First, then, what kind of a position do you hold now? Is it in your chosen line? Has it the promise of advancement, or is it a "blind-alley" job, which gives no promise of future advance? Is it, if not exactly in the line of your choice, a step in that direction? I can see how a mechanically-skilled boy can afford to work in a machine-shop for a year at good wages, save his money, and go to college to study medicine. But is that the course he should pursue? Is he certain that it may not be better to hold to his mechanical work,

take a continuation course, and fit himself by technical training for a position of importance in the mechanical world?

With reference to your present work, then, if you are now a wage-earner, I raise these several questions: Are you there by chance or by choice? Does it offer you opportunities in the line of your deliberate choice? Are you growing in it, or shriveling up in your outlook and ambition? On the answers to these questions will clearly depend your present duty.

If you are still at school, I do not urge you to make a choice in great detail before the end of your high school course. It would seem as though before this time you would have the question clearly settled as to whether you would enter Christian work as a profession or would enter some other vocation. It would seem, too, in most cases, as though you might have reached a decision as to whether the skilled trade, or business, or the professions would attract you most. Such a decision would greatly aid in the choice of a college course.

By the time one leaves college, if not before, and by the time one who is now at work reaches the age of twenty-one (and probably before), the question of life choice, even in detail, should be

fairly faced and settled. Inability to settle this matter at the proper time is frequently a sign of indecision. I have met young people who have waited so long to decide that they became mere drifters; and then reproached themselves and others for their failure to succeed.

The selfish boy or girl will frequently have the hardest time to reach a decision. With such a person everything is weighed in terms of personal interest. Will this yield me a larger income than something else? Will this allow me greater ease? Will this bring me wider fame? These questions may have a part in every decision. They may not rightly be the deciding question for a Christian.

May I now leave aside for a bit all details involved in this life-work selection and sum up the experience of many years in a few personal sentences?

The choice of a life-work should be made with the fact in view: whether I shall be happy in it or not, after I have committed myself to it, will depend not so much on the work itself as upon me; what the work brings to me will not be so large a determining factor as what I bring to the work.

It is a great mistake to suppose that my happiness and contentment depend wholly on the choice I make now. Much more do they depend on the

attitude I continue to have toward the work of my choice. He is a miserable man indeed who is always bemoaning the fact that he isn't engaged in some other kind of work. In some cases he might be happier elsewhere; in many, he would be quite as unhappy as he is now.

A wise man once said: "Arcadia, for some people, is always just over yonder fence, in some other man's domain."

It is important that you estimate your talents and your likes and dislikes correctly. I would urge you to do this by every test you can apply. But it is equally important that you enter the work of your choice courageously and with confidence; with a will to be happy even in adversity and to like even the unlikable things.

We look in open-eyed wonderment at times at the supreme joy with which men attack difficult tasks; we marvel, again, at the results they achieve. Look closely and you will see that in most cases such a man has lost all thought of himself in his eagerness to serve the work in which he is engaged.

From the selfish standpoint we can well wonder at the light which comes to the face of the young couple sailing to a distant missionary field, leaving home and friends behind them. But when we

understand the motive which impels them, their joy is no longer a mystery.

Shall we choose our life-task in the spirit of the missionary, and embark on its accomplishment radiant with the thought of how we may enrich the field to which we are going?

Charts and analysis and blanks will help you to find the life-work for which you are temperamentally fitted. Consult them by all means. But only the spirit in which Christ came to the world can enrich that life-work to its fullest measure.

I asked a man how well he was satisfied with his automobile, which had just had a self-starter added as an accessory. "I am not satisfied at all," he said; "I want a car with the self-starter built in, not built on."

To your life-work decision already in operation, it is of course possible to add the element of unselfish devotion; but I ask you here to build it in, at the start, and not *on,* later.

Steps in Preparation

Success in most things depends on knowing how long it takes to succeed.' —*Montesquieu.*

When once the choice of a life-work has been

made, what next? Well, the next step is as vital in many ways as the choice itself.

This step may be summed up in two words—adequate preparation. Though the selection of a vocation be ever so wisely made, the attempt to enter it unfitted will defeat you.

In an earlier chapter we discussed the value of education. This may be but one of the elements in preparation, though a very important one. If the decision to go to college enters into the plans, there will soon arise questions as to the kind of a college, and which one.

The choice of a college is important. It is not possible easily to classify colleges. My preference is for the smaller institution. I feel that the more intimate contact with the instructors is a great factor. Those who favor the larger college or university contend that its advantages lie in better equipment, broader college life, and more experienced instructors. These factors should be weighed carefully.

I would urge you to choose a college which is recognized as sending its students out with a right attitude toward life. An institution noted for godless instructors and an atmosphere hostile to spiritual growth should have no place in your choice, though it might have equipment and

courses beyond comparison. That is not real education which unfits one to live in the largest sense.

At considerable cost of effort the student who seeks technical instruction should secure a broad cultural basis, such as the course in arts or in general science, for a foundation. Many technical courses are now open only to college graduates holding the bachelor's degree.

To the young man or young woman now at work who finds a college course out of reach for any adequate reason, there are abundant opportunities for better preparation. There are continuation courses, night schools, correspondence courses, and in many places study groups provided by the firm or factory for which young people work. Apprentice schools of many types are also available, furnishing general education and technical instruction at the same time.

These efforts by way of preparation will cost time and energy. They will be pursued only on the sacrificial basis. They are indispensable to final success.

But the preparation by way of education is not the only kind needed. Tremendous demands are made upon the physical and nervous energy of a man or woman who seeks to make life count in these days. Many a life goes to pieces on the

rocks of physical inefficiency. A dominant will is a great asset, but it needs to be backed up by a sound body as well as a trained mind.

A man I knew many years ago used to say that it was sinful to be sick. There was more than a germ of truth in that statement. To the extent that I am careless about the care of myself physically, and then get ill, is it not sinful to be sick?

I will speak in these pages to some young men and young women who have always had such abundant physical energy that they will be inclined to pass over these suggestions lightly. Yet I would speak to you above all others; frequently you are most guilty in not conserving your good health.

Given a body in normally healthy condition, in the sixteen to twenty-four year period, there does seem to be enough energy to meet all demands and allow us to waste the surplus. This is the basis on which many live. I am not now speaking of flagrant sin which takes its toll so openly that any one may count its cost. But I am speaking of the care of the body in the daily routine of life. For the violations of all reasonable rules of health the penalty is paid in later years of weakness and inefficiency, and eventually by a shortened life.

"In later years"—those are the words I want to impress upon you. The tax upon the strength may be wilfully made to-day because the penalty is not exacted to-day. If eye-strain to-day caused acute eye-trouble to-morrow, you would be careful; because eye-strain to-day collects penalty five years hence, you grow careless. Late hours and loss of sleep may not show on the efficiency gauge at once; but they are recorded, and you and I will read the records some day.

Lack of scrupulous personal cleanliness, within and without the body, will take its toll for violations of twenty, thirty, forty years earlier. Fresh air and exercise are the gold bonds in the realm of health whose dividends are as sure as the shining of the sun.

Perhaps you are already below grade physically. So far as it lies within your power to come up to standard you have a tremendous moral responsibility to do your utmost.

I am not suggesting a costly system of physical exercise, or expensive vacations. I am urging you, first, to acquire such a knowledge of your own physical being as will be found in the little book, *How to Live,* which may be had for fifty cents. I am asking you, next, to apply what you learn there, schooling yourself to be scrupulously

careful to keep your body in fine physical condition, a fit dwelling-place for a trained mind—a vehicle for carrying forward the indomitable purpose to make life count.

But is this all the preparation needed? Is a trained mind in a sound body enough? No, not enough for the young people who have followed these chapters with me. We are talking together about success, and I cannot think of that word in connection with any but a whole, a complete life. You will agree with me, I am sure, that no life is complete which does not develop on its spiritual side at the same time that its physical and mental qualities are being perfected.

In all frankness and deep sincerity I therefore call on you in your preparation for life-work to provide a definite place for your spiritual growth. You will come repeatedly to the place where you will feel that you are too busy to take time for spiritual exercise. The great Dwight L. Moody said: "If you have so much business to attend to that you have no time to pray, depend upon it you have more business on hand than God ever intended you should have."

In the life-scheme that God has for you there is time for spiritual development. If you have no time for this, your plan and his do not agree. If

I can help you make a plan in your life for the Bible, for prayer, and for Sabbath worship, never to be surrendered to any other demand, this book will be worth your while to read and mine to write.

Preparation, then, spells full-fledged manhood and womanhood, balanced, four-square, with the poise of confidence born of a sound body, a trained mind, and a spirit in touch with the forces of the Infinite.

NOTE.—Other Books. If you want to know more about various types of life-work you can secure help from this book: E. W. Weaver, *Profitable Vocations for Boys.* Association Press, 347 Madison Avenue, New York, price, $1.00.

How to Live, recommended on page 122, can be ordered at the same address. Price, 50 cents.

CHAPTER 7

WHAT ABOUT MY STUDY AND MY WORK?

The difference between one boy and another lies not so much in talent as in energy. —*Dr. Arnold.*

"SHALL I BE CONTENT WITH A SMALLER LIFE IF IT IS POSSIBLE FOR ME TO HAVE A LARGER ONE?"

The Why and How of Study

Know something of everything and everything of something. —*Lord Brougham.*

"I READ a page of a book to the very end, and just about as I turn over to another page I realize that I have no recollection of what I have read. What is the matter with me?"

This query was put to me by a high school boy one day about ten years ago. I gave him the help he needed, and made the mental note, "Some day I'm going to put down on paper some hints on how to study." And here is my promise fulfilled.

First, however, let us ask ourselves the question, Why do we study?

The first answer which comes is the simple one, To learn things. Yet, as I pointed out briefly before, that is not our chief aim in study. There are many, many young people who make this their chief aim; and thereby make a great mistake.

Now I do not want to go into a lengthy discussion of this subject, and bring out scientific data. But I am sure we will agree that we study for several reasons:

1. To get information.

2. To make accessible the sources of knowledge.
3. To train the mind in correct thinking.

Now notice, if you please, the difference between 1 and 2. I have stated some facts in a certain place in this book which I learned many years ago —and then forgot, because my mind was charged with other things which were needed in my daily work. But when I wanted those facts again, I knew how to begin to search for them, and I secured them quickly.

Now, which was the more important, the learning of the facts, which I soon forgot, or learning how to get those facts when I needed them again?

I challenge you who are studying now to find out what your study is really bringing to you. Are you learning how to solve some mathematical problems, or are you learning principles which will enable you to solve any mathematical problem? Are you amassing facts in geology or astronomy, or are you learning how to think in terms of geology and astronomy, depending on getting any facts you want when you need them?

Undoubtedly a very real reason for study is that you and I may be trained to think clearly. This will answer in part the question, Why do we have such and such a study in our curriculum? Because educators believe it to be primarily a

mind-trainer. We will not here argue whether it has such a function or not; educators in large numbers believe it has. Hence, it is required.

Now, will you please bear in mind these three simple reasons for study as we try to learn more about how to study?

I wish all schools would teach pupils how to study. That many pupils do not know how, and are not taught how by the schools, I can testify.

In the first place, I find many pupils who do not like to study; I believe the fundamental reason is that they do not know how. A very bright, intelligent girl once came to me in great distress because she had failed in an examination in organic chemistry. She had passed everything else with high honors. My first effort was not to teach her a great mass of facts in the realm of organic chemistry. That could wait. First I taught her how to study organic chemistry; then she began to like to study the subject; after that she learned quickly and passed with honors in that subject also. For years she has been a successful teacher in a course where she is required to teach, among other subjects, organic chemistry.

The zest for discovery and acquisition is quite universal. If we utilize this zest in our study, we shall have in our work all the exhilaration of the

chase. Does study stimulate you in that way? If it does not, I fear you have not learned how to study.

I know a pupil who "loves" algebra and "hates" Latin. Do you know such a pupil, too? As a result she gives ample time to algebra and scant time to Latin, and always comes to the latter with resentment. Naturally Latin grows harder day by day.

Now I have persuaded her to go back to the very beginning and begin her Latin all over again. She has added this task to her regular assignments. She has mastered her early Latin, for she has accepted my challenge that she shall master it step by step if it takes her a week for each lesson. She tells me now that she is "beginning" to like Latin.

Now let me give you a few suggestions:

1. Learn to concentrate. When you study do nothing else. I do not advise your shutting yourself away from all sights and sounds. I am not sure that you concentrate so easily under those conditions as under normal surroundings. But concentrate. You are reading a book; after a few lines you find your mind "wandering"; go back to your last consciously clear sentence and read again. If you catch yourself wool-gathering,

go back a second time, a third, a twentieth, until you know that every line you have read has made its clear impression, easily reproduced. I have even advised in some cases that the heaviest and most uninteresting book you can find be read in this manner. After a little practise of this kind you will usually be able to compel yourself to give attention to the thing in hand; your attention will not depend so much on interest.

Learn to concentrate at any cost. As a mere business investment it will be worth many thousands of dollars in your lifetime.

2. Never leave a point until it is clear; if you do, it will come back to plague you. Skip over a certain theorem in geometry and you will come to believe that all else in geometry depends on that theorem. It will pay to take time to halt and get each thing clear. It is worth the time you give. Begin to-day.

3. So far as possible seek to get an answer for every question which arises in your mind. If you cannot get the answer, note the question for future reference. I know a man who has an unusual vocabulary. For years he has made note of every word he heard or read that was new to him, and at the earliest possible moment he looked up the definition. There is a psychological loss

in refusing to respond to the stimulus to get an answer to a mental inquiry.

4. Refuse to study when tired. "Easier said than done!" is the reply I hear; but I would answer, "Easier done than most people think." Ordinarily our time can be organized so that we will bring rested minds to our study. But we must know how to rest these minds of ours. Change is ordinarily a form of rest. Deep breathing in fresh air is a form of rest and recreation. A doze, just dropping off until consciousness is lost, is a fine form of rest. A forced change of thought is frequently a rest. Very rarely is a person compelled to study when tired if that person has learned the art of organizing his own time to best advantage.

5. Come to your study happily, not gloomily. Gloom is a great dissipator of energy. Reckon your difficult study as an antagonist in a game—and, with a cheery confidence, go in to win the game.

6. Keep up with assigned studies; refuse to lag behind. Readjust your plans, if necessary, to enable you to do this. But do not cut out your reasonable recreation period.

7. Be systematic with your study, and utilize fag ends of time. Many an education has been

secured in the fragments of time wasted by others.

8. "Rotate" your studies, as the farmer rotates his crops. Slip from a language to mathematics, from mathematics to history, from history to a language. Do not take several branches of mathematics or other study consecutively unless there is a helpful relationship between the two.

9. As far as possible, avoid the "fatigue" periods of the day. Recreation is better in the late afternoon than study. Discover for yourself your fatigue period and avoid study at that time.

10. Seek opportunities to explain to others what you are studying. It will clarify your thought to be compelled to make the thought clear to some one else.

And again, and above all else, make sure that you know how to study and do it with abounding joy.

Hard Tasks or Easy Ones

By the streets of By and By, one arrives at the house of Never. —*Cervantes.*

What shall we say about our work?

I have assumed in the pages just before these that every young person who is entering upon a

life-work will need to study; and here I am going to assume that every such person will need to work.

You may be at work now, earning your living; you may be at school, and working outside of school hours, or school vacations may be utilized for work. I want to suggest some elements in this whole question of how best to do our work, in order that we may think clearly about it all.

Elsewhere I have told of the glory of hard tasks; shall I now reverse what I have said and tell of the joy of easy ones? Not at all. We conquer a hard task by making it easy; that is part of our joy.

Work is regarded by many as necessary, but dreadfully hard—a bitter, essential experience. Countless thousands of people go to their daily tasks with lagging steps and heavy hearts; the happiest hour of the day is when the clock marks the end of the assigned labor.

For the man or woman who comes to the daily task physically unfit we have the most profound compassion; and how many there are of these! But, barring instances of illness, is there any other valid excuse for an attitude toward work such as I have described? It is true that many a treadmill job, day in and day out, with only monotony

and poor pay, will tax the courage of the stoutest heart. But even here we find heroic souls who refuse to let their work be their hard taskmaster.

So I begin with the suggestion that you shall find a right attitude toward work. The round of the world's daily duties must be accomplished. For every comfort and convenience and delight of mind which comes to me for life's maintenance and enrichment some one must labor; and unless I am willing to be a parasite I must labor in return to contribute to the lives of others.

That, to me, is a helpful conviction with which to begin. To-day I must put into the store of the world's labor as much as I take out, or I will be living on charity. I may even be looked upon as a highwayman, who uses force to compel his victims to support him. Indeed, as far as I am concerned, I will not be content to balance what I take out with what I put in. I want to add to the world's gains through work for the benefit of those who are not able to do their share.

If you will get this thought clearly, the task which has been so hard for you, day by day, will be glorified. Even drudgery becomes worth while in the light of the big world's needs.

Now I have no foolish notion that we shall rid ourselves of all distasteful tasks by a species of

mental magic. But I am convinced that it is possible to get great joy out of doing unpleasant things.

Many a delicately-reared girl has qualified as a nurse and gone to the battle-fields of France to give weary hours of endless days to caring for the mud-stained, fever-racked, wound-broken bodies of strange men. Do you imagine for an instant that this is a choice occupation, more delightful for such a girl than the ordinary walks of her protected life at home? The dreadfulness of it all is still there, but her attitude glorifies the labor.

I do not plead that one should choose distasteful work if some other is equally available and will serve the purpose. But I do ask that you will meet the day's real tasks with courage and with a smile, that you will bend them to your purpose instead of yourself being broken by them.

In the course of making some purchases I met a carpet salesman in a great department store. He had a pleasing personality; he knew his stock; he had good taste; he was altogether a good carpet salesman. I marveled that after twenty years of experience he had not risen above a mediocre place. Then my morning journey took me for a while past his place of business, and I noticed that

he stood outside, with others, until one minute before eight o'clock—stood outside and waited lest he should give his firm an extra minute of his time. Then I knew why he occupied a position of small consequence after twenty years of experience.

Let me hear the remarks you make to your fellow employees about the men who are in rightful authority over you and about the company you work for, and I will soon tell whether or not you have an attitude toward your work which promises success. There will come causes for just complaint; but an attitude of faultfinding and dissatisfaction will defeat you. You have only to look about you to see many who have been defeated in this way.

To give more than is required, to do better than one is compelled to do, this adds zest and adventure to daily work. You may persuade yourself that this is not necessary, that your duty is fulfilled if you meet faithfully the exact requirements. But I can assure you, with all confidence, that the secret of joy in work is the principle of overflowing measure.

There need be no untried theories about this. I commend to you the practise of giving more than is required, faithfully, for a few days in the tasks

that have been distasteful to you; and I am assured that you will find a new joy in your work.

Is your work progressive? Are you advancing toward the attainment of your life aims day by day?

If you are not, then I would seriously question your being in the right place. Here is a problem that will constantly confront you. Is it better to stay continuously in one position or with one firm than to change about as new opportunities offer? If you are moving toward your goal, even slowly, the presumption is usually in favor of staying by the task you have instead of jumping about. If you are in a "blind-alley job" that has no future, the presumption is certainly in favor of making a change.

Some years ago I watched a group of boys who were just starting to work. One entered the employ of a hardware firm and faithfully kept at his task through five years. Others in the group jumped from one job to another, frequently getting ahead of the boy in the hardware business temporarily. But, at the end of five years the young fellow who had consistently stayed by one firm was earning about one third more than any other boy in the group.

The decision in a case like this can best be

reached by a careful determination as to whether each day carries you a bit further on toward your goal or not. If it does not, something is wrong; if it does, you should be sure of excellent reasons before you change.

As a workman who can come to his daily tasks with pride and confidence you should be physically fit and mentally alert. Any habit of life which brings you to your work unfitted for its best performance is not worthy of you.

Your mind should be keen and alert to know all that is possible to be known, as far as you are concerned, about the task you have in hand. You should find out from every source all that you can possibly learn about the enterprise in which you are engaged. In every realm of activity today there are trade or technical papers. Whether clerk, or machinist, or stenographer, or apprentice carpenter, you will enhance your value to your employer and increase the joy in your work if you read up on what others are doing in your line.

"But I work hard and I'm not getting what I am worth," complained a boy to me the other day. And my answer to that very common complaint is this: That is the only condition on which I am willing to work anywhere, at any time—to have the assurance that I am worth more than I

am getting. I should be greatly ashamed to be getting more than I am worth; and to get just as much as I am worth would put me in the company of too great a crowd. I much prefer to be in that other group, smaller though it may be, who strive to give more than they get. If I am ever in doubt about this, I can strive all the harder to save myself from the ignominy of receiving more than I am entitled to.

I have shown you some view-points of work that are not altogether common. There are many who will not be in sympathy with these suggestions. Let me make clear, as I close this section, that I have been thinking as one who believes that the Christian workman will be guided by different motives than many others. Do not discard these ideas until you have measured them by the standard of Christian ideals. If they fail to stand this test, they are not worthy of your consideration.

Capitalizing Minutes

"Every day is a little life, and our whole life is a day repeated. Those that dare lose a day are dangerously prodigal; those that dare misspend it, desperate."

May I draw you apart from the crowd for a minute just now and whisper a profound secret

in your ear? It may easily be worth many thousands of dollars to you, and one would naturally think that it must be widely known. I am led to believe, however, that very few really know it, else they would surely be taking advantage of it.

It is all very simple, yet tremendously important. It is this. Every minute counts! Now I am sure some one is disappointed, and will say, Why, that is no secret; everybody knows that. And again I must clearly say that observation convinces me that very, very few people know the full meaning of those three words. If I can convey that meaning to you, I will put you under an everlasting debt of gratitude.

"Every minute counts." I am convinced that the adoption of this principle as a guiding factor is responsible for more successful lives than the possession of genius. This trait is often mistaken for genius. To the man who orders his life on this basis, the world will eventually pay tribute.

Much that seems impossible will be within the realm of achivement if one learns to capitalize minutes. One busy winter some twenty years ago I wanted to pursue the Chautauqua course of study. But, apparently, my time was already taken up. Then I looked a bit closer, and I discovered one half hour a day that was slipping

away almost imperceptibly. This half hour a day gave me my Chautauqua course.

Do I, then, recommend you to work all the time, with never a minute free? Most assuredly I do not. Free moments may or may not be wasted moments. Reasonable time spent in recreation or wholesome amusement is not wasted. But idleness, pure and simple, is insidious in its approach and may easily fasten itself on a young person's life in a measure wholly undetected.

In another book I have called attention to the late J. R. Miller, in his time a man of important connection in the Presbyterian Church. Pastor of a large church of which he directed the building, and which was dedicated without debt; as pastor, noted for the unusually large number of pastoral calls which he made; editor of the Sunday-school publications of his denomination; and writer of many helpful books of large circulation—a task in itself worthy of one man's time; and yet unhurried, with an outlook of complete poise. This was Doctor Miller.

Asked as to the secret of his great work and broad life, he smiled and said, "I never worry and I never lose a minute."

A great manufacturing concern placed its employees on a profit-sharing basis. Immediately

the output, for the same number of workmen, increased twenty per cent. Qualified observers soon discovered that the saving was in small fractions of time previously wasted. That was all.

There are many ways in which odd and otherwise unassigned portions of time may be used. I know a man who spends forty minutes on the suburban train on his way to his office in the morning. He might read; but that would be with the expense of eye-strain which he cannot wisely risk. Besides, for him there is a better use for this time. He uses it to think through the work of the day which is awaiting his attention. It has taken some practise to school himself not to let his mind wander aimlessly; but he is convinced that frequently that forty minutes is the best investment of time he makes throughout the day.

That type of thinking, where problems are turned over and over in review, is not all that is needed. There is too much of confusion and noise about. A man needs, beyond that period, at least some little time when he can "go apart" and think.

We get so busy that we have little time to think; then our busy footsteps begin to travel around in circles, with no certain destination. Many a busy man, trained only to activity, is afraid to stop and think. It seems such a waste of time.

Perhaps the most serious fault which many of our individuals have to-day is a tendency to work so hard and so fast that thorough thinking is impossible. It has been said that thinking is a lost art. Yet the generation to which you belong may recover it.

The minutes of your day now wasted may furnish you all the necessary time for practise in genuine thinking. It will require an exercise of will-power to deny yourself the privilege of reading the morning paper or the latest magazine, or of doing one of the score of things that is waiting to be done; but yours will be a richer experience if you learn to think as a part of your preparation for life.

There is still another way to capitalize minutes, and that is by making sure that your work or study program is well organized, so that you will eliminate waste motion. It is now a familiar story of how the efficiency expert increased a bricklayer's daily product of work by saving lost motion, and at the same time caused the bricklayer to come to the end of the day with less fatigue than before.

That has been repeated in thousands of instances, reaching every avenue of life. When type was set by hand more commonly than now it was

most interesting though distressing, to see how almost every compositor acquired some false motion which he used constantly in his work. I remember one compositor who took each piece of type from its box and made a loop motion with his hand as he conveyed the type to his composing stick. Imagine, if you can, the lost energy in a lifetime of such work, where many hundreds of such motions would be made each hour! Unthinking habit had given him a loop instead of a direct motion—that was all.

The Lackawanna Railroad has recently spent millions of dollars on the Tunkhannock viaduct, to straighten its track and reduce some grades. The saving looks ridiculously small for an expenditure of millions of money; but when you multiply the saving by the number of trains, you will find that the big investment will earn an excellent dividend, besides saving time, and wear and tear on equipment.

Is your work being done by the most direct method? Is your study full of lost motion? Let me again call your attention to the fact that failure to concentrate, in whatever you are doing, is a most costly element—one of the most serious forms of lost motion we have.

Take out the grades, straighten the curves, get

rid of the things which cause the loss of valuable energy.

And capitalize your minutes!

NOTE.—Those who wish to get further help on this subject will find this book an aid: Guy Montrose Whipple, *How to Study Effectively.* Public-school Publishing Company, Bloomington, Illinois, price, 50 cents.

CHAPTER 8

WHAT ABOUT MY LEISURE TIME?

"The courage of the commonplace is greater than the courage of the crisis."

"THESE MAY PROFOUNDLY INFLUENCE OUR LIVES."

Recreation and Amusement

No man is a free man who has a vice for his master.
—*Socrates.*

"THE real battles for character are fought in leisure hours." Can you agree with this statement? I wouldn't hold it entirely true, for there are many issues which come in our hours for study or work. But there are some mighty consequences which depend on the use of leisure time.

There is a place for wholesome recreation, for fun and frolic and genuine pleasure, in every life. The four-square life is ordinarily impossible without it. Young men and young women who look out upon life with an earnest purpose find themselves in some confusion when decisions must be made regarding leisure-time pursuits. How much time is one justified in giving to recreation and amusement? How may we determine, amid the confusion of dissenting voices, what is right and what is wrong?

I want just here to pass on to you, from a source now unknown to me, and therefore beyond the courtesy of the credit I should like to give, a statement entitled, "A Young Man's Recreation":

1. I will never patronize an entertainment that brutalizes men or shames a woman.

2. I will always do some part of my playing in the open air.

3. I will not be merely a lazy spectator of sport; I will taste for myself its zest and thrill.

4. I will avoid overamusement, as I pray that I may be saved from overwork.

5. I will choose the amusements that my wife can share.

6. I will not spend Sunday in caring for my bodily pleasure so much that I forget my soul and its relation to God.

7. I will never spend on pleasure money that belongs to other aspects of my life.

8. I will remember to enjoy a boy's sports again when my boy needs me as a chum.

9. I will recollect that play should be for the sake of my mind as well as for my body; hence, I shall not shun those forms of entertainment that deal with ideas.

10. I will never let play serve as the end of existence, but always it shall be used to make me a better workman and a richer soul.

There is much in the above that is quite as applicable to young women as to young men. It states principles of choice and does not lay down

rules. If I were to place before you a set of do's and don'ts for the field of recreation, I should do you an incalculable injustice. It is for you to define the principles that will guide you and then select your pastimes accordingly.

There is but one caution to offer you here. Be sure you are guided by conviction, not by personal choice. It is easy for personal choice to masquerade as conviction.

Many hours and much energy of countless lives are spent in the pursuit of pleasure. It is worth while to remember that much of the greatest pleasure which comes to us is by way of a by-product. We seek pleasure for itself, and it is often elusive. The thing we planned so carefully to yield us pleasure and anticipated with such delight frequently disappoints us. At some other time we forget ourselves and plan for others—and behold, we have the most delightful time of all! That is what I mean when I say pleasure is often a by-product. Test this; it is a discovery worth making early in life.

You cannot afford pleasure which leaves a sting in its wake. Nor can you afford pleasure which is at the expense of the happiness of others.

These are simple rules of life based on the Christian view-point. They are capable of uni-

versal application. To make a list of those things which are right and those things which are wrong is most difficult. To find a principle by which you may measure each new bid for your time is possible.

Anna Robertson Brown (Mrs. Lindsay) made an address to a group of college women which has been placed in book form, and I commend it to both young men and young women to read. The little volume is entitled *What is Worth While.* Even our pleasures must stand the test of this question if we would make life count.

We may have associated books with study, heretofore, failing to think of them in terms of recreation. Yet the big world of books is one of the richest stores on which we can draw for rest and refreshment. But we have to learn to read books; or, shall I say, learn to read with understanding and discretion. There are times when a forceful novel or a clever story of adventure may be the one thing that will give us the mental relaxation we need. But the great mine of book-lore will ever be closed to him who has learned to appreciate nothing but so-called "light" reading.

If, day by day, you are establishing habits of discriminating reading, you are storing up for yourself a wealth of enjoyment which will last

you always, and grow richer as you draw upon it.

If your literary taste is being cultivated, you will find increasing enjoyment in poetry. To many people the world of poetry is altogether closed. These are the days, to-day and to-morrow, when your taste for poetry can best be cultivated.

How about music? If I could invest every growing young man and young woman with an appreciation of good music and ability to play at least one musical instrument or to sing acceptably, I would issue the decree within an hour. On every side are lives that are impoverished for lack of means to express themselves beyond the small round of humdrum tasks. How these lives might have been transformed had they come into appreciation of music and skill in its use in their early years!

There is, as well, the treasure-house of art. You may have leisure and money with which to enjoy art in later years of your life; but the chances are that you will have no measurable appreciation of the artistic unless your tastes are wisely stimulated and directed now. Here is a gate wide open but likely to close slowly as the years come on.

And now I would pass on to you a fancy of mine which takes hold of me more strongly as my

experience broadens. I crave for each boy and girl growing to maturity the ability skilfully to contribute to the pleasure of others about you. Life gets dull and prosy at times; it needs to be brightened up. A part of the equipment for each of you should be a real ability to entertain others.

It is a praiseworthy accomplishment for a young man to be able, without notice and without apparatus, to turn some clever tricks in sleight of hand. But it should be skilfully done, or not at all.

The ability to contribute to the enjoyment of others by way of music is a real asset—provided, again, it is done well and not poorly.

Any one who can tell well a story with point—and never with doubtful flavor—and who has a fund of appropriate stories on hand is welcome in a social group. Even a knowledge of good group-games is valuable and saves many a social occasion from being flat.

Socially, as well as in other fields, be a contributor rather than a borrower. The ability to make wholesome fun or varied entertainment for others is an asset of no mean value. It is worth the investment of real time.

Companions

Life has no pleasure higher or nobler than that of friendship. —*Samuel Johnson.*

"Show me your companions and I will tell you what you are," said some one a long time ago. And he might have added, "and what you are going to be."

The best estimate of an older boy which can be made is often secured by way of getting to know fairly well the other boys with whom he spends his time. It is equally true of the girl. I do not now have in mind the temporary acquaintances or those with whom we are thrown in contact because of business or school relationship, although even these may profoundly influence our lives; but I refer more especially to the young people with whom we deliberately choose to spend our time. In every companionship there is a sum total of definite trend, and this is either upward or downward. One and one make more or less than two in this system of arithmetic.

We cannot in the brief space of this section go very deeply into the principles which underlie this great world of personal influence, but a very sim-

ple test will enable any one to judge for himself what are the results of any given companionship. You are quite able to determine some essential values in this direction. You are fully conscious whether your own life is forging upward or slipping downward. Comparison with a year ago, six months ago, will tell you that.

You are also fully able to determine which combination of friendships—with this person or that—stimulates you to higher endeavor, and which other combination causes you to feel that you are not quite holding your own. You do not need to wait for ripened experience to help you to make this simple test.

Now that is the first step; but it is not all. The next step is to exert your will-power and act on the information you have. That will be the testing time for you.

Do not approach this study in any self-exalting attitude of mind. If your friendship with A is clearly detrimental to you, it is probably in a greater or less measure detrimental to him. For your sake and his the influence must be made right and helpful for both, or the friendship would better be broken. It is a case, is it not, where one and one make either more or less than two?

There are two ways in which the results of a

friendship for good or ill may best be determined. One is by the processes of your own judgment. These are only safe so far as you are entirely willing to accept their conclusions at any cost. If, because of attractive personality, your friendship with A has progressed beyond the point of your reasonable estimate of its values for both, your judgment may not be safe.

There remains for your guidance the judgment of others. How very difficult it is to accept that at times! I speak as one who, in the years through which you are now passing, faced this issue. How we rise in rebellion when our parents or good friends intimate that our friendship with so and so is not good for either of us. Yet it may be true; and the hotter our resentment, the more likely that they are right and our own judgment is at fault.

It takes a well-balanced person to weigh the evidence carefully when the judgment of others differs from ours in a case like this, and to reach a right conclusion. The young man or young woman who is ever intolerant of the judgment of others is not on the road to such a well-balanced life.

How marvelous may be the companionships between young men and young women! Wonderful,

indeed, are the possibilities of the acquaintanceships and friendships in this realm. And yet what vast reaches extend between the extremes of wholesome and unwholesome contact of lives. Companionship between a young man and a young woman may be as costly to the lives and souls of both as it is possible for any relationship to be, or it may be rich and uplifting to the highest conceivable degree. How do your present friendships stand in this analysis?

In chemistry, we may test a substance with a certain reagent to discover the presence of gold. If gold is there, it will surely be recorded. Is there a reagent we may use to test the content of a present friendship to discover whether it has in it the warrant for future continuance? There is one test I would always like to apply; it is the question as to whether you two have aspirations in common. This may not be the final test, but it is valuable. I assure you that the presence of such common aspirations makes for a helpful friendship. Is that what Paul meant when he invoked the Corinthians to "be not unequally yoked with unbelievers"?

I have no sympathy with the young man who seeks companionship with one group of girls for his pleasure but frankly admits that when it comes

to marriage they would not be his kind. Any friendship between a young man and young woman has in it the potentiality of ripening love. We should guard our friendships for their present and their future possibilities. Do you respect the girl friend or boy with whom you associate? If you do not, I doubt the possibility of genuine friendship. Respect is fundamental to a lasting friendship.

I have said nothing new, but I have said enough to help any young person who seriously desires light on this problem of companionship to find the way to a safe ground. Back of it all must be the earnest desire to live at one's best, here as in other things, and the will to do that which is best when it is clearly shown.

Service

"The glory of life is—
To love, not to be loved;
To give, not to get;
To serve, not to be served."

"I serve."

It is the crowning glory of a life to be able to write that truly. Jesus repeatedly said that service was the real test of greatness.

Granted that service to others may be the motive of your life, I want now to suggest that you make it a daily practise. I have included the discussion of this topic under the general chapter heading of "Leisure Time" because I want to challenge you to dedicate a part of the time which is clearly at your disposal, to be done with as you will, as a free-will offering in the interest of unselfish service.

As to the need of such service, words should not be multiplied. In your home, in your neighborhood, in your school or at work, in your church—every human being presents a phase of life in which you may acceptably serve. There is none so poor and none so rich that you may not serve him in some manner.

As to your ability to serve, there is likewise no question. You may not serve as your friend does, but you may serve in some way equally as helpful. "I cannot" or "I do not know how" are weak excuses which fool nobody—not even yourself.

There remains, then, simply the will to serve. It is the eternal conflict between the meanest sin in the category, selfishness, and its Christly opposite. You are now at an age when this conflict is most fierce. If selfishness wins now, I have scant hope for its ever being fully eradicated from

your life. At the present time the unselfish life is surging through your being, seeking expression. The needs of the world, within reach of your arm and beyond the stretches of the far horizon, are beckoning to you.

The opportunity to serve lies within your grasp. It means simply that you will find a place in your life for the exquisite privilege of doing something with no thought of reward. That is all; to brighten each day with the unexpected and unrequired act of thoughtfulness and kindness; to make life richer for others and for yourself at the same time.

As a member of your home you have obligations as well as privileges. You should eagerly assume both. In the great realm of social contact you may be a getter or a giver.

On a crowded subway platform I saw a man secure a wrapped candy from a slot machine and walk twenty feet to deposit the small piece of paper wrapping in a waste-paper box. I saw a woman finish reading her paper and drop it on the station platform not ten steps away from the same waste-paper box. Some one else could pick the paper up—she cared not.

These are types. One thoughtlessly makes work for others; the other thoughtfully assumes a fair share of the duties of life. Your citizenship is at

stake—in your home, in your country, in the coming kingdom of God. Remember, Jesus predicted that he would be greatest who had learned to serve.

I covet this privilege for you. Its possession lifts life out of the commonplace. "Count that day lost whose low-descending sun views by thy hand no worthy action done." There is no day so crowded that it may not be enriched by some unselfish act of service.

Two men walked for twenty minutes in the streets of a great city. Three times within that period one of the men did some act of service. Once he stopped and inquired of a puzzled stranger what direction he sought; once he kicked a banana peel from the pavement; once he paused to walk beside an old lady who was crossing the street, and gave her the confidence of his presence, with never a spoken word. The second man looked his wonderment. Not one of these opportunities to serve had occurred to him. He was busy with thought for himself.

To be a contributing member of a group or organization is a part of this privilege; to be one who can be counted on for faithful service. A careful count of the membership of a church of one thousand members revealed that the burdens

of the active church work, aside from money contributions merely, fell on less than fifty people. The rest were sponges—soaking up to their capacity the good things which fifty people made possible for the church to bring into their lives.

You are a member of some club or organization in which you are already identified with one group or the other—with those who serve or those who are merely recipients of the work of others. In your home life you are already recognized as one who serves or one who insists on being served.

At school or in your business relationships the same thing holds true. The idea of serving is now your guiding principle of life—or it is quite likely it never will be. Only here and there does a mature man or woman reconstruct the thought-habits of a lifetime. How you will relate yourself to the lives of others when you are forty or fifty years old is being pretty clearly mapped out today.

I commend to you the sentence with which I began, as a life incentive, "I serve."

And now, in the spirit of this vision of service, we come to a final question—and, I trust, an answer that will cause each of us to take a new grip on the throbbing life that God has given and say,

"I *will* succeed." Here is the question which lingers, unspoken, on many a tongue: "When may I have the satisfaction of knowing that I have achieved success?"

There is one sure answer, and it may be a surprise to many. The real joy is in the quest for success, not in its achievement. You will be successful only as you continue to succeed; it would be a tragedy if you reached the pinnacle of success, with nothing ahead. Success is a relative term; one is never so successful but that larger success lies just beyond.

We have been talking about making life count. If you and I do that I think we may feel that we are on the way to success. I pray we may never reach it. The joy of life is in the striving. If we cease, we begin to lose. Happily, then, success is never assured, but always calls for our best endeavors to push just a little further on. Yet you and I may achieve any measure of success for which we have capacity if we strive enough.

There are those who count life as a success if they do not palpably fail. Unknowingly, they have already failed, for he who does not live his life at its best is failing already.

The New Testament records, in few words, the biographies of several successful people. Of one,

a woman, Jesus said, "She hath done what she could." By searching the English language could you construct a more notable biography than that? If I were given the choice of what I would like most to have said of me, after a while, and said truthfully, that would be my selection. Yet what an eager grip on life I must get before that could be said of me in even a limited sense!

To do what we can! Where will you set the boundaries of that challenge? With alert body and clear brain, with a fine social sense and right relations to the Source of all strength, with a great purpose and a directed will, with the thought in mind that "God and one are a majority"—where, within the limits of human conception, will you set the boundaries of Christian achievement? Somewhere out there lies the realm of success. Christ defined the terms of unselfish service: "He that would be greatest of all shall be the servant of all."

A Christian's Fundamental Life-Work Decision

I will live my life under God for others rather than for myself, for the advancement of the kingdom of God rather than for my personal success.

I will not drift into my life-work, but I will do my utmost by prayer, investigation, meditation, and service to discover that form and place of life-work in which I can become of the largest use to the kingdom of God.

As I find it, I will follow it under the leadership of Jesus Christ, wheresoever it takes me, cost what it may.

NOTE.—The whole question of service is thoroughly discussed in a particularly helpful book arranged in twenty-five studies for daily use: H. B. Wright, *The Will of God and a Man's Life-Work.* Association Press, 347 Madison Avenue, New York. Price, 60 cents.

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